



Respectfully.  
J. Kosch

# HUMAN DESTINY:

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## PUBLISHERS' NOTE.

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The publishers of this book deem it no more than proper to state here that the beautiful engravings included were procured by us for the book. They show the high respect for the author in this and foreign countries. The engravings are of MEDALS, DECORATIONS and DIPLOMAS, awarded by high authorities of State, and notable Institutions; proving esteem for his researches in Science, Literature and the Liberal Professions, in this and foreign countries.

It is equally proper that we should call the attention of the reader to the notably advanced position of the author in Biblical Literature, and especially as to Scriptural Eschatology and Human Destiny.

The author's views of the final Destiny of the unrighteous are very philosophical, and worthy of consideration. So, also, are the proofs he gives of the persistence of culture and avails of thought in earth life, of the departed, in the next estate.

The Publishers have need to add to this notice the fact that the Author of this Book has declined to allow the insertion of any prints of his diplomas.







FRONT.



OBVERSE.

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## PREFACE.

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It is not because prefaces to books are fashionable that this is here given, but one is really needed to this work, since, in divers matters, grounds are taken quite in advance of popular consensus: and especially, also, because of the argument of the service of the *Applied Sciences*, for the progress and happiness of the departed into the realms of spiritual culture and enjoyment.

What?—Is it really proposed that Astronomy, Geology and Chemistry are studies and availments for enjoyment and culture in Heaven: and that the unrighteous in the next estate can have such opportunity for exercise of free-will? Yes: this is the fact, *emphatically!*

These names of Sciences, as used here, are only the heralds of thought on the facts of the Physical Universe! It is the Universe of God that will be still the arena and home of the departed: and the objects that have these scientific names are the real objectives, and familiar associations, and things of thought, as well as are the Moral Subjects or elements of experience, in the next world!

Strange it is, that the thought has not been in practical realization, by *all*; that if the objects of Science are not to be realized or taken into account in the next estate, then, in such case, we will be excluded from the *Universe of God*.

If place is in account in Heaven or Hell, shall we not have consciousness of such? And are not the objectives absolute elements of thought?

Matter, and the Natural Laws, involve absolutely the real conditions of conscious existence! Otherwise we must be annihilated!

Earth life has really its chief object,—in the present attainments,—for purpose of treasuring up a history of the *Objects of Nature* and an acquaintance with the laws of matter for endless uses. Present enjoyment is, indeed, a great desideratum: but what is the import of the present life, when it is compared with the facts of Eternity?

It seems absurd, the thought that in this life only we are to be in association with the elements and facts of Science! Are we to be less capacitated for realization and correlation with matter and the facts of the Sciences, in our next estate, than we are here in the present life, even though we then experience them differently?

The bringing in the Chapters on the Natural Sciences, into a book treating of Human Destiny, is, indeed, one of the most important reasons why this book itself should be *written!* And why should it be startling that the names of the Special Sciences should head some of its Chapters?

The philosophical and careful analysis of Scripture teaching as concerns the destiny of the unrighteous is another matter that claims attention in this preface: and this because of the results of the more extended application of thought that has served more practically in securing true conceptions of the Divine Economy in Human Destiny. The intellectual

intelligence of the universe are all to be benefited by Human Physical Researches. In this regard, therefore, it is certainly important that earth life ought to bring in the greatest possible results of researches. Aptness for teaching and inculcating the profound secrets of the physical elements is vastly important: and this not only for moral considerations, but all things of objective verities. But this, not only for the higher intelligences, but for those of lower degree as well.

It is a fact that cannot elude our observation that the providence of God is as certainly pertinent in the low as in the high orders. The crystal gem of the ocean caverns; and the flowers of the remote wilds, as also structures of the humblest insects, are certainly provided for man's study and benefit:—Does a perfect providence discriminate in Humanity? Is it not an absolute fact that law in morals is as complete as in nature? So the unrighteous are as certainly included in the category of the objects of Divine Providence as are the righteous. Yet in the exact *proportionate* realizations, in their respective spheres.

Virtue in humanity is a most exalted consideration of Deity: and the most infinitesimal degree of virtue, is as certainly in appreciation as the supremest merit of the great.

There is no impairment to motive for good work by recognition of the absoluteness of God's love.

The great extent of the Chapter on the Resurrection, happened to result from an unavoidably hurried collation of the manuscripts of this work, at the time of going to press; some of which had been written over a score of years be-



fore; while, at this time, two additional works claimed attention for going to press.

If the consensus of theological thought on the resurrection were more defined, then the excuse for this lengthiness might have been better avoided. In future editions of this work, it is hoped, this subject will require much less space.

An apology is perhaps due for the insertion of the absolute cruelty of thought that characterized the past few centuries on the "Divine Decrees." Such quotations, it is fully admitted, ought to be regarded inadmissible in this day when theology has become so sublimely genial: and only a questionable expediency has now brought it into repetition: this expediency was the service that the *contrasting* of sentiment affords: the writer being desirous to make it appear how greatly the sublimity of theological teachings is now apparent.

*Finally* here: it is desired that the generous readers will excuse the defects and shortcomings in the book, in view of the fact that these manuscripts are availments now, of his writings made during, and amidst very ardent services in the cause of Science,—now ending in largely advanced age.

An apology is offered for allowing the Publishers to insert prints of tokens of respect that have been generously bestowed by most esteemed friends in foreign countries.

Most respectfully,  
THE AUTHOR.

# HUMAN DESTINY.

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## DIVISION FIRST.

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### DOCTRINES CONCERNING HUMAN DESTINY AS HELD BY ANCIENT PHILOSOPHERS.

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#### CHAPTER I.

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##### BUDDHIST AND BRAHMITIC DOCTRINE CONCERNING THE FUTURE LIFE.

METEMPSYCHOSIS or transmigration of souls, may be regarded as the cardinal beliefs of the Hindoos, whether Brahministic or Buddhistic. The proportion of the populations of these two are nearly equal in India. But the Buddhists are much more numerous in the aggregate, of all countries, for they are scattered in over a dozen nationalities, from Java to Japan; and from Samoydes to Egypt. In all, there are perhaps four hundred millions of Buddhists.

As believed by both Buddhists and Brahmins alike, Human Destiny is the return of all Souls to the Creator, and union in *Nirwana*, the Absolute One. But absolute purity is an *absolute* necessity to this union. Those pure

at death, proceed directly. All others require purification by the experience of suffering, and transmigration at death, into other bodies living, thus to have time and opportunity for purification by suffering, which is the only means of purification or Salvation, for heaven. The species of animals thus entered, are determined by the degree of imperfection in every case, and comprise every order of living beings: successive transmigrations are generally necessary. The experiences by which this end is achieved differ somewhat between the Buddhists and Brahmins. The essential doctrine of the latter is that there is only one pure Soul who is Absolute Wisdom: all other souls are only essences of error and illusions personified; and salvation consists in getting rid of the separate existences by gain of *wisdom*, and unification with the one Infinite Brahma. He is formless in essence, but does appear personally when occasion requires. But while this is the core of Scriptural Brahminism, there are diversities of sects, which vary, as concerns the nature of the separate soul. The Siva school teaches that while ultimately all souls will be unified with the Absolute One, they are, for indefinite ages separate in essence, but associated with the Supreme One after exemption from Material life in the round of transmigrations. This event occurs at the end of the great periods.

The religion of the Brahminists is "*Philosophy*," and holds its devotees with a permanent grip. Its chief element is that the soul in itself is not susceptible of pain, decay or death, since these appertain to the material parts of being, and these are not possessed of consciousness, except as the

power of consciousness is imparted by the soul. When the soul leaves one body that body is dead and decays; but the soul passes into another body of such character as corresponds to its own (the soul's) fitness. If bad or sinful it descends to a degraded body: the case being always determined by the preponderance of the virtues or vices of the antecedent life or lives. If the evil is preponderant it descends; if the good is great it ascends in its grade of succession, and this succession goes on to the end of the great period Kalpos.

The Kosmical doctrines of the Brahminists recognize that Creation is intermittent: that the world is destroyed and recreated at great periods. "Four thousand three hundred and twenty millions of years make one day of Brahma. At the end of this day the lower worlds are consumed by fire; and Brahma sleeps on the abyss for one night, as long as his day. During the night the saints who, in high *Jana-loka*, have survived the dissolution of the lower portion of the universe, contemplate the sleeping Deity until he awakes and restores the mutilated creation. Three hundred and sixty of these days and nights compose a year of Brahma. An hundred such years measure his whole life. Then a complete destruction of all things takes place, everything merging into the Absolute One, until he shall rouse himself renewedly to manifest his energies." The sacred books are not clear as to the interval of this latter event. But that a renewed creation takes place is evident from the statement that the souls of individuals that had not been emancipated from the thralldom of transmigration will be placed



into new bodies of *gods, men, animals* and *inanimate things*, according as their former estate had been.

Thus it appears that the destiny of the soul is determined absolutely by persistent efforts in the acquirement of wisdom or knowledge, which is gained by experience in the union of the soul with material bodies. As the soul rises, in virtue so secured, its ascent is facilitated, and the converse, when damaged by indolence and sin, it thus sinks into lower forms of being; and salvation is proportionately retarded; and this lowering of being may even bring the soul into existence in the bodies of the meanest reptiles and insects, or even into inanimate matter.

To show how marvelous, even among the most intelligent devotees of this religion, their beliefs are, a case is here presented as is reported in the *Journal of American Oriental Society*, Vol. iv, p. 114. "A pious man was once born on the earth, who, in his various transmigrations had met 82,500 Buddhas. He remembered his former state but could not enumerate how many times he had been a king, a beggar, a beast, an occupant of hell. He uttered these words:—'A hundred thousand years of the highest happiness on earth are not equal to the happiness of one day in the *dwa-lokas* [heaven]; and a hundred thousand years of deepest misery on earth are not equal to the misery of one day in hell; but the misery of hell is reckoned by millions of centuries. Oh, how shall I escape and obtain eternal bliss.'"

The Buddhist doctrine, in so far as it differs from the Brahministic may be regarded as being *passiveism* in place



of *impercism* of the latter. Brahminism is imperative in its teaching, while Buddhism is inculcative of passivity or *endurance*. The basis in both is Metempsychosis. Brahminism teaches that this transmigration is enforced as a penalty, while the other regards it as a means of attainment of heaven and unification with Deity, *Nirwana*. The penalty in Brahminism leads in experience of sorrow and misery for attainment of wisdom, which is peace and heaven. Buddhism teaches that passive experience in transmigration leads to the same, but not by suffering as penal, but by its simple purifying power, by which the soul becomes capable of unification with the Deity.

But the Buddhists, like the Brahmins, have many sects, of divers shades of distinction, as to the nature of Metempsychosis, and of the final destiny in its essential element in the *Nirwana*. These shades or diversities contemplate the questions of persistency of the transmigrations beyond the present life, as in heaven or hell; that is whether angelic successions follow; and whether demonic being succeed.

Other sects teach specific doctrines concerning *Nirwana*; whether it implies annihilation, or whether the Supreme Deity is *Absolute*. What an amazing contrast thus as to the ultimate between the sects in this particular: the one eternal life; the other annihilation!

In the Buddhist system there is one especial matter that contemplates the essential nature of the human soul: whether this is a distinctive individuality, or whether it is really an integral of the universal soul specialized in humanity. Those who regard suffering as penal, of course

regard the human soul as distinctive; while those who consider suffering as a means of elevation by purification hold the adverse.

As to the morality of the religion of both Buddhists and Brahmins, there is much to admire, for no people maintain better morals. Their piety is notable to all observers. Social kindness, devoted friendship and domestic fidelity is universal.

We find in the Buddhist sacred writings only one historic Buddha,—*Sakya Muni* or *Gatama*, who was born at Kapila six hundred years before the Christian era. He established his system of religion in the valley of the Ganges, where it held sway for fourteen centuries, when the people were overwhelmed by the Brahmins, and were either killed or driven out of the country, the exiles distributing their religion throughout all the eastern realms.

It is very probable that the Jews got divers of their beliefs, either directly or indirectly from these teachings, in their commingling with the Orientals during their captivity, especially the notion of the destruction of the earth by fire: and probably of *penal* judgments.

## CHAPTER II.

### PERSIAN DOCTRINE OF HUMAN DESTINY.

ZOROASTER is conceded to have been the authority of what the Zend or Avesta, in fragmental remains, brings to us concerning the Persian or Parseean doctrines. The exact period of his birth, or question whether there were not two Zoroasters, does not affect the certainty that the beliefs of the Iranians was strictly Zoroastrian; for every passage is of this character, and traceable to his teaching.

Pliny and Aristotle state that Zoroaster flourished six thousand years before Plato. Later authors, as Moyle, Gibbon, Volney, Rhodes and others, accredit this antiquity.

The teachings of Zoroaster, tho' like the Brahmin, assert the antagonism between two mighty ruling Powers, but do not, however, recognize Matter as essentially evil, and as the source of all corruption, and the necessity of the exemption of the spirit from matter to be freed from pollution. It pertains to the realm of moral activities, and dominion of forces related to the Intellectual Universe.

Ormuzd the divine, and Ahriman the demonic, are the powers in strife and continuous conflict: the one to create and preserve; the other to devastate and destroy.

According to the Avesta, Ormuzd revealed his laws through Zoroaster; teaching that all men who faithfully maintain purity of thought, speech and action, will, when

death occurs, be admitted to *Paradise*; while those who take the opposite way will, when death occurs, find their place among the *deves* in the next world.

Some authors have claimed that the early followers of Zoroaster believed in an intermediate state for the dead, and that they would be redeemed thence by Ormuzd from the dominion of Ahriman. A festival for the dead was held anciently at stated periods, and is still observed by the Parsees, as it was believed that Ormuzd will resurrect the dead from their confinement in Dutsakh, the abode of the devs, to *Garotman* where Ormuzd dwells.

The more common belief of the Zoroastrians is that on the third day after death the souls of the good and bad ascend on the way made by Ormuzd to be examined by *Rashne-rast* the angel of justice, as to character. The pure souls pass from this state over the bridge *Chinevad* to Heaven to dwell among the angels. The bad are led over the way made for the "godless" to a place at the bottom of a gloomy hell. This judgment determines the preponderance of the merits whether good or bad. If the good is paramount, a shining personage appears saying: "I am thy good angel: I was pure at the first, but thy good deeds have made me purer." The happy one is then led straightway to Paradise. When the vices outweigh the virtues, a dark and frightful image, featured with hideousness, exhaling a noxious smell, meets the condemned soul and cries: "I am thy evil spirit: bad myself, thy crimes have made me worse." And the culprit staggers from his dizzy causeway into a gulf that yawns below.

These Zoroastrian doctrines and the conjectured future destiny of man with the details given were thoroughly inculcated at Babylon at the time of the Jewish captivity, and there, it was whence the Jews returned with these doctrines inculcated in the Talmud; for the laws of Moses were not possessed there in practice, and their religion had been greatly changed during their long sojourn.

As to the perpetuity of the torments of hell, it was held to be only temporary; that the present order of the world was to continue only twelve thousand years; that this period was divided into four periods of 3,000 years each; that during the first of these periods Ormuzd reigned, and the world was in peace, and its inhabitants were joyous, innocent and happy. Then for 3,000 years there was to be a conflict between Ormuzd and Ahriman and strife and war among the earth's inhabitants, in which good and bad spirits from heaven and hell were taking part with violence. Then in the remaining 3,000 years Ahriman, having become victorious, a terrific order of things should prevail with every device of wickedness, commotion, desolation and ruin prevailing. Then Ormuzd would arouse himself in the display of his might and power, and put an end to the devastation, and send a Savior, *Sosiosch*, who will deliver mankind, and bring Ahriman, the arch enemy, to judgment, and hell is to be emptied.

The Zoroastrian belief was that suffering, sin and death were inflicted upon the inhabitants of the world by the strife occasioned by the envy of Ahriman against Ormuzd; and



when the final ordeal came and the adversary was overwhelmed, Ormuzd delivered the world by *Sosiosch*.

Some writers, as Du Perron, Kluker, Foucher and Muller, state that the doctrine of the bodily resurrection was inculcated by the Zoroastrian teaching. Yet this has been boldly disputed; still Theopompus, in the third century before Christ, positively asserts that the Magi taught the doctrine of a general resurrection; that at this occurrence Ahriman shall be subdued and men shall live again and shall be immortal. Diogenes states that Eudemus of Rhodes affirms this doctrine as prevalent. Aristotle calls Ormuzd *Zeus*, the god of the Heavens, and Ahriman Haedes, the god of the infernals.

Since no distinctive mention is made in the Hebrew theology concerning the future state of being, except a quiet repose in Sheol the "under-world," and the doctrine of demonology, until after the mingling of the Jews with the Babylonians, it certainly seems probable that they first obtained their ideas of a resurrection from the Zoroastrians.

The doctrines of a Messiah, a general Judgment,—besides that of a *bodily resurrection*, also date to the same time among Jewish writings.

## CHAPTER III.

### ETRUSCAN DOCTRINE OF THE FUTURE LIFE.

SOME of the most pathetic scenes of human events come to us, in this inquiry, concerning the thoughts of the people of this ancient nationality. It is chiefly from the late researches, however, that our information is derived. The discoveries of relics in the tombs consisting of paintings on walls and slabs of tombs; etchings and carvings; mouldings on vases and furniture; tablets, toys and jewelry, thus brought to light, bring mute testimony of the thoughts of those very ancient people.

How strange that we should now understand the sacred sentiments of the souls, and the affections of their hearts by such mementos. In family vaults, fashioned like city residences, there are found remnants of vestures, and utensils of domestic uses, disposed by affectionate hands; as also many other objects that reveal their theories of life and the hereafter.

Engraved on tablets and vases are figures that show their ideas of these matters. The belief in a future state was held, as represented by a scene of angels together with human forms, some expressing joy and others grief. One picture gives a scene of one rejected individual holding to the wing of an angel that was leaving with an averted face.

The judgment represented individual scenes, in which



angels brought the souls of departed ones to the judgment seat: some with joyful expressions; others with signs of sorrow.

What comes to us in literature concerning the views of the Etruscans, relating to the future state, is meagre, but it is shown that they believed in a future life, and in rewards and punishments in the next world.

## CHAPTER IV.

### ANCIENT EGYPTIAN DOCTRINES CONCERNING THE FUTURE LIFE.

THE wonderful pains-taking and great expense of embalming the bodies of the departed ones, is profoundly significant; and proves that most potent motives were possessed by the friends of the deceased ones. The motives for embalming are variously judged of now, however, and no fully satisfactory theory has yet been proposed. The most plausible one is that, in the ordeal of the judgment, the evidences of merit, may be thus afforded by the pains taken, and the expense incurred at departure.

The ceremonies at deaths were elaborate. The funeral required that the body must be embalmed, and a papyrus roll be placed in the breast of the coffin, holding the embalmed body. This scroll contains a carefully prepared history of the former life of the deceased, with full entries of all acts of merit and demerit. The coffin thus furnished, is then brought before the court of 42 judges sitting on the eastern shore of the lake Acherusia. Here any one present may give evidence as to the acts of the life passed through in addition to the testimony of the scroll. If the decision is unfavorable the body is denied a place in the cemetery, and is thrown into a ditch. This was called Tartarus because of the weeping and wailing of the friends and relatives

of the dead. If the judgment is favorable, then an honorable and regular interment is decreed by the judges. The funeral procession passes over a lake to the cemetery; reached by a funeral barge in which no one could go unless possessed with an order from the judges, and payment of a small fee. The cemetery was situated in a large plain and was beautified by groves, and enclosed by a canal lined by rows of trees.

All these proceedings were regarded to be the precedent of another tribunal before which the Soul is presented by the god Thoth. This was held at the sunset place in the extreme west, and at the entrance of Amenthe. The Soul here kneels before 42 assessors of Osiris and with deprecating intercessions and asservations awaits his doom. Here, now, comes the dreadful trial in the *august hall* of double justice of the "*Two Truths*," the approving one and the condemning one. Here are seated also the divinities, *Horus*, *Anubis*, and *Thoth*, who weigh the soul in a balance. In one scale is placed the image of *Theme*, the goddess of truth; in the other the soul. If the soul outweighs the image, then Thoth certifies the fact on a tablet which is the passport to the Throne of Osiris the king of Amenthe, and Lord of the dead. Here is now pronounced the final judgment, and the happy soul enters heaven.

If the judgment in the *hall* of the *Two Truths* or double judgment be unfavorable then the soul is either sent back to earth to be born successively into bodies of degraded animals in view of expiation of guilt; or it is driven into the atmosphere to expiate its wickedness, by its experience

in the buffeting of the winds in hurricanes and tornadoes, (which estate seems to be alluded to by St. Paul in writing about the "Prince of the power of the air"). When the soul is decidedly wicked and corrupt, it is at once cast into hell and punished with fire among devils and fallen spirits. A question may be whether the Jews did not get their notions of *fire and brimstone* when in Egypt?

In all this there is no recurrence to the embalmed body, except as to its collateral testimony of merits, as proven by the esteem of friends left behind, as expressed in the great expense of embalming, and the vast pains taken to accomplish properly the process. No evidence of the re-entrance of the old body by the soul is afforded, for the transmigration always means a new birth into living bodies, and not dead ones. The theory implies the hypothesis that all animals, other than man, have no souls of their own, and are susceptible of becoming thus possessed by human souls, just as living human bodies are capable of becoming possessed by demons.

Although the teachings of Zoroaster had been extended from Persia to Egypt, and by the dispersion of the Parsees in India; yet the doctrine of a resurrection of the body was not one of the Egyptians who embalmed their dead. It appears, thus, that the costly proceedings of embalming was not done in view of the re-entrance of the soul into the old body. Other reasons, there existed besides the collateral evidence in the judgment of the soul thus afforded by the respect thus shown to the dead body. One other reason is implied: it is that the Egyptians believed the soul has con-

tinuous consciousness and specific knowledge of what passes on here on earth after the decease: and that the soul is gratified with such attentions given to the body left behind; and that the departed one can cite their associates in the next world to these evidences of respect shown to their memories.

Akin with this reason is one which relates to the respect held now by the relatives and friends of the departed ones here, after they are gone. This sort of expression of endearment is now very characteristic in present ceremonies on funeral occasions, and the investiture of dead bodies. The most costly clothing is put on the corpse; and vast treasures often are buried with the body, as accompaniments, trimmings and jewelry. The pangs of bereavement and the precious memories of loving ones do eminently dispose to lavish expenditures; and may not the same sentiments have moved the ancient Egyptians to embalm their dead? The fact that besides the embalmment of *human* bodies the same is also done with other dead bodies, and so all sorts of animals were embalmed, as bulls, cats, monkeys, birds, reptiles, and beetles, proves not against respect for departed friends and relatives, in the case, because the doctrine of transmigration holds that all these animals may have been the bodily abodes of the souls of departed dear ones.

In regard to the future ultimate experience of the departed, one very striking fact prevails; and this is the intimate relationship to the science of Astronomy: the facts of which science were not only in cognizance of the learned



and the great ones of their nation, but were more or less realized by the mass of the people. All their works were impressed by some facts of astronomy. The Pyramids were astronomical observatories, and their temples and other great structures show features of the science: so their ever present thoughts of present and future objects of appreciation were thus marked.

The sun is a god, and rules, not only in the realms of light, but defines all events of time. The calendar is made by his ordinances. In the day time he is supreme ruler of the events of the day; in the night he passes through the under-world robed in sombre vestments, he superintends the subordinate deities that have charge over those who expiate their sins in Amenthe.

The stars are all gods, having their dominions in their respective realms.

The sun is environed with a celestial atmosphere that comprises the heavenly realm where the pure and happy spirits dwell with their god, and course with him in his circuit around the world. When passing through Amenthe the good spirits see what they escaped from and so heighten their bliss. When passing over the local heaven situated over the flat earth, these good spirits alight and pursue the pleasures of recreation. Through this realm the Celestial Nile passes with its innumerable stretches of delightful scenery; and former avocations were joyously practiced.

The Egyptian religion maintained a Priesthood of great authority and dignity, who ministered in their stupendous temples as that of the Sun at Heliopolis, and Karnak at

Thebes with others, only of less extent, but equal in magnificence.

There can be no doubt but that their theories of expiation and purgation by suffering contemplated an ultimate restoration of all things, as has been asserted.

"The Egyptian soul sail'd o'er the skyey sea  
In ark of crystal mann'd by beamy gods,  
To drag the depths of space and net the stars,  
Where in their nebulous shoals they shore the void  
And through old Night's Typhonian blindness shines,  
Then solarized, he press'd towards the sun,  
And, in the heavenly Hades, hall of God,  
Had final welcome of the firmament."



## CHAPTER V.

### HEBREW DOCTRINES CONCERNING THE FUTURE STATE.

THIS peculiar and "*Select*" people might be supposed to have the most clear and definite knowledge of the after life as they professed to be in direct communication with God, from whom they obtained their laws and under whose Providence they lived as the "Chosen of the Lord." But, What are the facts? Was there a nation among all the ancients, less informed concerning man's destiny after passing from this life? Their next estate "*Sheol*" where the souls of all the denizens of this world are to repose is little other than practical extinction. Centuries passed, and their successive generations remained on the same plain of intelligence.

How this static state among the early Hebrews could have existed would seem almost like a miracle had it not been for the exclusiveness of their modes of life, inculcated by their laws which forbid their mingling among other nations, and their prescribed ceremonies, strictly maintaining personal seclusion,—*absolute* in some respects, and restraining in all.

But the Hebrews were not invincible in the defense of their country and the integrity of their laws; and the fortunes of wars were sometimes against them, and while on the one hand colonies were settled among them; on the other

they were led off into captivity, into foreign countries. By those events their peculiar institutions were interrupted and diversely modified. By those experiences their doctrines and notions of a future life were somewhat changed. As will be seen further on, their captivity in Babylon and Persia, brought them to a great change, as the Talmud shows. Thus, after the captivity in Babylon, and the commingling with the Persians, their posterity obtained more advanced ideas. Instead of being simply "*gathered with their fathers*" in Sheol, the Jews thence onward entertained beliefs of an immortality distinct, although they did recognize a repose in Sheol for an indefinite time.

A long and prosperous life in a chosen land, that "floweth with milk and honey" and a select people, beloved of the Lord and protected by his favor, and being the envy of the surrounding nations was the high ambition of the early Hebrews. The patriarchs taught nothing of a future life. The high inculcation of the law was the *honoring of their fathers and mothers*, so "*that their days might be long in the land that the Lord their God had given them.*" Thus a select paradise with a clannish fidelity was the sum of their social state: and a ceremonial worship of a time-serving God that cherished them and hated their enemies, was their religion.

To drive out the possessors of the land with weapons of warfare, and then to occupy it forever to themselves was the first business after their sojourn in the wilderness. What were the equities in the case belongs not to the discussion here. We can only take their own account from their own

standpoint. A code of morals of high order, and a system of worship, with bloody altars, and prescribed vestments constituted their religious practices. All the commandments for obedience, and the citations to virtue had their considerations in what was to be possessed in the present life. Wealth of possessions, here was recognized as ever laudable, and many of the patriarchs had acquired great wealth. Abraham was very rich, and was a Prince or King among his people. He was possessed of much gold and silver; great herds of cattle, and numerous servants, of such a great efficiency as that he could, by them, achieve victories in wars, and take spoils as they chose. The history of Abraham's twelve grand-children, the sons of Jacob, in their families, became the legendary history of the Israelites and Jewish nation: and the most notable events on record relate to their prosperity and adversities as a people. Their codes of morality were of civil order, and their piety related to their fidelity to their fostering Lord with whom they had familiar intercourse.

The Hebrews had views of a duplicate life: one, and the *principle* one, the natural physical life, of *activity* and *enjoyment*; the other a subordinate one, little manifested in the body, and spiritual in kind, having its undefined destiny in a quiet repose in the under-world, "*Sheol*." Here are the analogies of a daytime of activity and a night for sleep and rest.

What was the outcome of the dispensation that had its beginning with the Hebrew patriarchs, does not come into the specific discussion here. That the Christian dispensa-

tion came into being as a Divine sequel is a matter of history; and if for no other consideration, there is high respect due in this: since the great truth is so emphatic that "Life and Immortality was brought into light by the Gospel."

The fact is not ignored that the Christian teachers often allude to the patriarchs in matters of history. But this only shows that Christianity itself had also its correlations with secular affairs. Environments must ever be recognized, and so antecedents in history both sacred and secular is not avoidable.

That Abraham, Isaac and Jacob as well as the twelve patriarchs were persons of high moral character, and were in eminent repute is a matter most obvious. But this is not the aspect that is to be contemplated in this discussion. The question is as to what they thought of the after life.

In Hebrew language *bor* and *keber* are words that mean the grave, the receptacle of the body; and *Sheol* means the great receptacle of all spirits after death—the under-ground place of repose for the soul, where it reposes as in sleep. The old patriarch in his sorrows exclaimed: "Why did I not die at my birth? for now should I lie down and be quiet: I should slumber: I should then be at rest." The patriarch Jacob when told of the tragedy of his son Joseph, as reported, cried out in depths of sorrow: "I will go down to Sheol unto my son mourning." When Abraham died he was said to be "gathered unto his people," yet his body was laid in a cave at Machpelah, whereas the bodies of his ancestors were buried in Chaldea and Mesopotamia. The

only sense that can be taken is that the souls met together for repose in Sheol.

That such views of the Hebrews continued until the time of Isaiah, just before the captivity, when this Prophet in his stirring lyric to the King of Babylon prophetic of his doom lined it out, when translated, as follows:

"The under-world is in commotion on account of thee,  
To meet thee at thy coming:  
It stirreth up before thee the shades, all the mighty of the earth;  
It arouseth from their thrones all the kings of nations;  
They all accost thee, and say,  
Art thou to become weak as we?"

But the prophet Daniel uttered very different sentiments concerning the after life, after his return from Persia, soon after the captivity. Thence onward, as before stated, the Jews did recognize an after life other than Sheol. A *resurrection* was then definitely recognized.

That the early Hebrews had a conception of a realm where angels dwell, and where the throne of God was conceived to be located, from whence came the heavenly messengers, is most evident. But nothing is found concerning the ascent thence of human souls. The New Testament allusions to the old, in which the predictions of a celestial destiny are recognized, cite to records of later Old Testament writings, and the sense of the meanings must be closely studied before definite conclusions be adopted; because it is certain that the early Hebrews had no knowledge of the future state as afterwards held by the Jews when they had returned from their sojourn among the Babylonians and Persians.



## CHAPTER VI.

### RABBINICAL DOCTRINE OF THE FUTURE STATE.

AFTER the exile in Babylon where the Jews had mingled with people of other religions,—particularly those of Zoroastrian followers,—they had modified their doctrines. They did not have the Mosaic institutions regularly in service during captivity, and oral traditions—as in the Talmud—were their practical sources of faith and practice. This practice was carried back to Judea at their return and the Rabbinical Institutions were inaugurated. Theorizing became a habit among the priests and rabbins, and their religion thus became greatly modified from what it was before the captivity. The teachers and people now became divided into sects of which the Pharisees were chief, and were most strict in doctrine. The Sadducees doubtless derived their views of the extinction of all being at death from some of the teachers of Greece and Rome, for now there had become a freer mingling of the people of other nationalities with the Jews. The features of the Epicurean dogma which recognized death as the end of being was a chief one of the Sadducee theory. Celsus Pliny the elder, and Lucretius were among the eminent philosophers that held to the teachings of Epicurus: and many of the Jews espoused it after Judea became subject to foreign dominion.

While in captivity the young Jews were directed in their

education to receive their instruction from the chief philosophers of Chaldea; and Daniel, with his three brethren, Meshach, Shadrack and Abednego, were among these, who were of the family of Zedekiah, the captive King of Judea. Thus were derived the Chaldean tenets which were Zoroastrian. King Nebuchadnezzar had given orders that the most intelligent and apt scholars among the Jewish exiles should be selected to enter the School of the Great Philosophers of Babylon.

When the Jews had again been restored in their own country, and their institutions revived, the divers doctrines and elements of philosophy that were imbibed in their sojourn were promiscuously inculcated. The Jews that had been in Egypt were then also captive in Babylon, and shared in the life habits of the Chaldeans. When Babylon was conquered by Darius and Cyrus, Daniel, having become famous for his wisdom, was taken back to Media, where he became the chief man in the Empire, and mingled with the great, not only in government but in philosophy. The event of Daniel's exposure in the Den of Lions led also to his promotion; for Darius by Royal decree ordered that the worship of the God of Daniel should become the religion of the Empire. What is still more indicative of the mingling of the eminent men of the Jews with the other populations is the celebrity given to their religion by the decree also of Cyrus for the return of the Jews to their own country, which decree was published in all Asia. Here is the pertinent portion of the decree:—"Thus saith Cyrus, the King, since God Almighty hath appointed me to be



King of the habitable earth, I believe that he is that God which the nation of the Isrealites worship, for, indeed, he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea." Cyrus had read the prophecy of Isaiah made 140 years before the destruction of the Temple at Jerusalem, wherein Cyrus was appointed by the Lord to deliver the Jews from captivity and establish them in their own country, to rebuild the City and Walls, as also the Temple, and refurnish the latter by returning to it the treasures, sacred vessels and furniture, carried to Babylon by Nebuchadnezzar.

With this return many artisans and wise men from the capital were ordered by Cyrus to accompany the Jews to assist in rebuilding the city, and Temple, as also the reestablishment of their Institutions. Mithridates and Zorobabel were among these.

Many of the Rabbins believed in and inculcated the doctrines of the transmigration of souls. The doctrine of "*Original Sin*" so fully ingrafted into Christianity was held and persistently promulgated by many of the Rabbins and Teachers. *Hell Torments* and *Eternal Punishment* were an allied tenet, and the three-membered doctrine of "*Preordination*," "*Original Sin*," and "*Eternal Punishments*," was taught in *positive terms*. Thus this teaching and theorizing proceeded. Natural Death of the Body was taught to have resulted from acts of Adam and Eve in the Garden of Eden. If man had not sinned, they believed, he would have lived forever in the physical body, but Sin disturbed God's plan

and caused the death of the body and perdition of the Soul—destined thence to a dark and dismal prison, *Sheol*, was the penalty, as taught.

Rabbi Samuel ben David, however, taught that physical death was not consequent on sin, because death was created on the first day, namely *darkness*! Berechias also taught the same, and stated that the words in Genesis: "Darkness was upon the face of the deep," is to be understood the "*angel of death*" flitting over the waters, and that it darkened the face of man.

The sect of Pharisees had as their prominent elements of doctrine, the advent of a Messiah, who would redeem the fallen human family and bring up the dead prisoners from Sheol by a general resurrection. *This was the Scripture that Martha alluded to in her conversation with Jesus.*

There were differences held by different Rabbinical teachers about the consequences of sin. Some held that the old Hebraic teaching was that the doom to an everlasting imprisonment in Sheol of all souls was the direct penalty of Sin and all experienced its gloomy horrors; though mitigated for some by the lesser amount of personal guilt. Others believed that Sheol is a divided territory comprising a section called *Paradise* and another called *Gehenna*; and that thus there is a great difference in the experience of the denizens of the under-world where all souls repose.

The Pharisaic eschatology contemplates the advent of the Messiah as an intervention for Redemption. Most believers supposed that the Redeemer of Israel would set up his

Kingdom at Jerusalem after a resurrection, gathering the resurrected ones with those living still on the earth into a grand Empire, in which he will be their King Eternal.

A modification of this contemplated a general Judgment at the time of the resurrection when the good will be assigned to a happy Kingdom, but the bad would be doomed to Gehenna.

Others still, held that the Messianic resurrection would secure to the righteous a direct ascent to Heaven.

When Rabbi Jochanan, who was a believer in one Persian tenet of *Paradise* and *Dutsakh*: he seemed sad when dying, and was asked by his disciples why he wept,—thus: “Light of Israel, main pillar of the right, thou strong hammer, why dost thou weep?” He answered thus: “Two paths are before me, one leading to bliss; the other to torments and I know not which of them will be my doom!” This would indicate that the moral code was not well inculcated in his day, when a Rabbi left such dying words.

Thus, on the whole, the Rabbinical Doctrines, though an improvement on the Old Hebrew; they were not yet such as were calculated to bring much light on the great question of the ultimate destiny. The antecedent faith of the Hebrews, which contemplated the great domain of human existence to be in the present life, leaving the future in *dark shades*, has only some relief afforded by the Rabbins; that of a modification of this latter by a prospect of deliverance of a portion of the departed, leaving the remainder to have their portion still in the dreamy, half conscious, inactive but perpetual gloom.

Taking an analytical view of what was done by the whole economy of this race of people, who were the descendants of Abraham and who had been for several thousand years an exclusive race,—maintaining a fixed policy to avoid mingling with other nations; and professing to have been continuously under supervision, instruction, and protection of Jehovah; and then for nearly half as long a time under the same Providence while less restricted, and were conversant with other nationalities, (some of considerable civilization),—it would certainly seem now that they ought to have brought to us a higher order of philosophy concerning human destination. There is little that is uplifting to human thought or inspiring to our hopes as furnished by them.

The best account of what was held of human destiny by the Rabbinical age of Judaism, is given by Philo who lived at Alexandria and maintained the Alexandrian form of Judaism, as opposed to the Palestinian or Zoroastrian of the age. Philo was the last of the great Jewish writers; born about 20 years before Christ and lived about 30 after the Crucifixion. Philo was a zealous Israelite, but modified in his philosophical views by the teachings of Plato. He did not go with those Jews that embraced Christianity, in divers of their doctrines, as he utterly repudiated the notion of a general simultaneous resurrection, as held by them in his day. But next to St. Paul his influence as it reflected on Christianity was greatest among ecclesiastical writers. But his positive views in rejection of the apostolic eschatology is very notable. He had no idea of the speedy ending of the world literally, nor of a general judgment to follow.



As to the immortality of the soul he believed it to be natural, and not *derived* as held by the Christians. Rewards and punishments, as he earnestly believed were only *conventional* sayings, for the very nature of things must prove that happiness can only result from *virtue*, and suffering from *vice*; no pronouncement of rewarding and punishing were concerned in the premises. No external bestowments were concerned. Man's bodily form is from earthly materials, but the soul is derived from the essence of the Creator, and is thus intrinsically immortal, while the body perishes.

In the transaction in the Garden of Eden Philo believed that the threatened results of the eating of the forbidden fruit were not physical death but moral guilt denominated death. But death is two-fold nevertheless, as one implies the separation of body and soul; the other death of moral integrity where the life is swallowed up in vice. "To me," said Philo, "death with the pious is preferable to life with the impious, for with the former deathless life delivers; but with the latter eternal death seizes." "With the one no ascent is appreciated, but a groping in the secret recesses of Hades and rejoicing in the most lifeless life." "A vile life is the true Hades, despicable and obnoxious to every sort of execration." "Different regions are set apart for different things,—Heaven for the good, and the confines of earth for the bad." "The ladder seen by Jacob in his dream is a figure of the air, which reaching from earth to Heaven is the house of unembodied souls, the image of a populous city having for citizens immortal souls, some of whom descend into mortal bodies, but soon return aloft calling the

body a sepulchre from which they hasten, and on light wings seeking the lofty ether, pass eternity in sublime contemplation." "He who is not firmly held by evil may by repentance return to virtue, as to the native land from which he wandered. But he who suffers from incurable vice must endure its dire penalties, banished into the place of the impious until the whole of eternity." "The Angels are the army of God, bodiless and happy souls." Such are some of the pertinent statements, liberally quoted from Manguary's edition of Philo's works.

Philo having been the last writer of the Maccabees, is thus to be accredited with a correct account of the Jewish faith and people who ended their dispensation in the conquests of the Romans, and the destruction of Jerusalem and the Holy Temple.

Josephus is an authentic source of much information concerning the last of the Jewish economy, and gave the holdings of the Rabbi, he being himself a Priest. He corroborates Philo's account.

It is most evident that besides the citations to the Psalms, and some of the prophetic writings, the New Testament writers generally referred to the holdings of the Rabbi, and particularly the teachings of the Pharisees.

Citations to the "*Law of Moses*," by Jesus in his discourses *were the code held by the Rabbins*, and Christ had his controversies generally with the Pharisees, and only occasionally with the other sects of the Jews then living.



## CHAPTER VII.

### ANCIENT GREEK AND ROMAN PHILOSOPHY OF THE FUTURE STATE.

NEITHER Greek or Roman philosophers were agreed in their views of the final destiny of humanity, although the belief of the separate state of the soul and continued existence was the main doctrine. Among the common people this was almost universal.

The doctrine of Metempsychosis pervaded all classes, and was brought in from the eastern nations.

The souls of men were believed to have been derived from the Chief Deity, and were born into human bodies. At death when fitted for Heaven, they ascended back to Heaven. If not they were either consigned to hades or were re-born into lower animals to expiate crime and gain available experience for purification. This is precisely what was believed by the larger portion of the orientals.

The Hebrew notion of an under-ground abode was however prevalent in both Greece and Rome.

The philosophers taught the theory of the universe to consist of an immense hollow sphere divided into two equal halves by the earth, which is a plain platform having the dome of Heaven above in which the stars are situated in the vault; and Hades the under-world occupied the other half below the earth. Hades was divided into two main empires;

the upper one next the earth is the Elysium, a place of pleasure and physical employments where its populations can improve for a future ascent to be with the gods in Heaven. Heroes, Kings, Philosophers and other great men were ever likely to have their place here.

The lower empire is Tartarus or hell proper where the Devils dwell, and where the decidedly wicked have their portion.

In the highest portion of the Heavenly Vault is the place of the Throne of Deity where the subordinate gods also have their home.

The chief stars are gods, and the names of many are common in Greek and Roman literature. Hercules, Orion, Cephas, Andromeda, etc.

The seas surround the earth, and the sun revolved around the earth and sea. One-half of the revolution made the day on earth; and at the end of this day the sun descended under the sea and earth to effect the other half of his circuit; but in this after course he is shrouded in dark vestments and gives little light, and none in Tartarus. During this time it is night also on earth.

The entrance to Heaven is in the track of the sun after he rises in the east. But it was possible to ascend to Heaven in other ways, as directly through the clouds.

All parts of both the upper and the lower portions of the Universe are under supervision of gods and demons who are in vast numbers and grades of dignity. The gods mingled with the people of the earth, and had their favorites and consorts—jealousies among themselves were very prevalent.

There have been no nations in history that had as many diversities of views concerning human destiny, as the Greeks and Romans. Almost every philosopher had his own, or at least some modification of belief. Socrates and Plato had a sound faith in the Immortality of the soul. But they had a variety of methods to define and explain the experiences of the next estate. In one of Plato's descriptions he states that the gods who, in their chariots, which are the planets and comets, ride through the Universe, accompanied by souls of all good departed ones, not only traversing the interior circle, but pass over the battlements of Heaven and go upon the other side over the "supercelum" regions. Here is the Archotypal Domain, from which the origin of all souls emanate, and where all souls pre-existed, that is before they occupied their earth bodies here. Our ideas here are only remembrances of experiences had by the soul in the supercelum realm, and by no possibility can any human being have here any conception of the boundless joyful blessedness possessed in that primordial estate.

Plato without doubt believed in the doctrine of judicial Metempsychosis, by which souls are purified, for no other means of the removal of the effects of sin had been conceived. The Christian Doctrine of the Atonement, and human Redemption had not then transpired.

The doctrine of transmigration had been introduced by the Muses and primitive poets, but was afterwards established by Pythagoras, and his disciples.

Aristotle never fully defined his views concerning the immortality of the human soul. Empedocles taught that

human life is a penal state, the doom of immortal souls that had disgraced themselves in heaven. Men are fallen gods or angels thrust down to expiate sin by suffering. After being thus purified by penal suffering human souls ascend to heaven to continue there forever. This theory was very prevalent in his, and after ages in Greece.

The Stoics, as all know, denied human existence after death altogether. Pancetius held the view that as the soul was born with the body, it died also with it. Seneca, though very contradictory in his statements on this point, yet held mostly to the assumption that the soul perished with the body.

Cicero states that souls live a long time but not forever. At death the soul rises because when freed from matter the laws of gravitation send the soul to Heaven, and not to Hades.

Pliny, in his writings on Natural History declares that death is an everlasting sleep.

Yet the prevalent consensus of the Romans and Greeks was that the soul is immortal, and that there is a judicial entailment of the sequences of life's activities, after death, and that Heaven and Hell by a variety of adaptations are adjusted to all grades of character; that suffering is redemptive, and thus a prolonged penal infliction works out salvation; hence the easy accession of the doctrine of transmigration.

But the philosophy of the ancient Greeks and Romans, had more to do with the origin of being, and the current experience; vastly more than with the future destiny; and yet

their literature, as brought to us presents some very sublime dissertations and poetic effusions in this line. It is a pity that the vast learning, acute thought and thorough investigations; their sound logic, thorough analytical powers, and comprehensive synthetical processes were not more thoroughly put in the direction of moral science and intellectual philosophy. Their disquisitions concerning the gods and mythology prove their versatility, genius and fondness for observation. But the whole of this when displayed upon an arena so circumscribed as is the scope of human life here has benefited us little in the line of thought here proposed in this present work.

With the Romans the great ambition was for conquest, dominion, glory, wealth and pleasure. The theology produced by those people was too secular, and their polytheism too gross; and so our wonder is that their subtle intellects did not produce a better religion. Their powers of discernment, and genius for construction would certainly seem to have afforded nobler theories. It would seem that although the inductive philosophy dates to a later time for its introduction, yet the *Greeks*, at any rate, appeared to have exercised a very similar logic. Still on the other hand, their proneness to pleasure, and, in literature, their efforts to please the senses, left little room for more profound Metaphysics, that would apprehend the holies and transcendent purposes of the Great Eternal.

But, still many philosophers among both Greeks and Romans did have, as stated, a sound belief in the immortality of the soul, and expressed a hope of better things than this



life afforded. Furthermore they believed that the capacities of the mind were persistent, and were adapted to noble aspirations, even though having for their objects sentient and social associations mostly. Some evidence also appears, as was evinced by Socrates and some of his disciples that the intellectual powers had high destinies; that God,—of whom they had sublime conceptions,—had transcendent purposes for man in the next estate in which the spiritual element of human being is exclusive, and spiritual realms were appointed as their appropriate complements.

In the midst of the most illustrious ages of Roman learning, and scientific pursuits which was before the advent of Christianity in the age of the Cæsars, we might suppose it most probable to find the most complete consensus of Roman conceptions of the future destiny of man. This is perhaps most clearly expressed in the following century, however, by Titus in his notable address to his army during his attack on the Tower of Antonia at the Temple in Jerusalem when he effected its destruction. But as this was a harangue intended to excite the heroism of his soldiers, by a citation to the glory achieved by heroism and especially by those who are slain in battle there must be some reflection had as to soundness of his philosophy. His contrast between the destiny of heroes slain in battle, and that of those who died in civil life is put in his strongest words; here is a part of this famous speech: "O fellow soldiers, to make an exhortation to men to do what hath no peril in it, is on that very account inglorious to such to whom that exhortation is made; indeed so it is, in him that makes the exhortation an

argument of his own cowardice also. I therefore think that such exhortations ought then only to be made use of, when affairs are in a dangerous condition, and yet are worthy of being attempted by every one themselves; accordingly, I am fully of the same opinion with you, that it is a difficult task to go up this wall; but that it is proper for those that desire reputation for their valor to struggle with difficulties in such case, will then appear, when I have particularly showed that it is a brave thing to die with glory, and that the courage here necessary shall not go unrewarded in those that first begin the attempt. And let my first argument to move you to it be taken from what probably some would think reasonable to dissuade you, I mean the constancy and patience of these Jews, even under their ill successes; for it is unbecoming you, who are Romans and my soldiers, who have in peace been taught how to make wars, and who have also been used to conquer in these wars, to be inferior to Jews either in action of the hand, or in courage of soul, and this especially when you are at the conclusion of your victory and are assisted by God, himself; for as to our misfortunes, they have been owing to the madness of the Jews while their sufferings have been to your valor and to the assistance God hath afforded you; for as to the seditions they have been in the famine they are under, and the siege they now endure, and their walls without our engines, what can they all be but demonstrations of God's anger against them, and of his assistance afforded us! It will not therefore be proper for you either to show yourselves inferior to those to whom you really are superior, or to betray that divine assistance,

which is afforded you. And indeed, how can it be esteemed otherwise than a base and unworthy thing, that while the Jews, who need not be much ashamed if they be deserted, because they have long learned to be slaves to others, do yet despise death, that they may be so no longer; and do make sallies into the very midst of us frequently not in hopes of conquering us, but merely for a demonstration of their courage; we, who have gotten possession of almost all the world that belongs either to land or sea to whom it will be a great shame if we do not conquer them, do not once undertake any attempt against our enemies wherein there is much danger, but sit still idle, with such brave arms as we have, and only wait till the famine and fortune do our business themselves, and this when we have it in our power, with some small hazard to gain all that we desire. For if we go up this tower of Antonia we gain the city; for if there should be any more occasion for fighting against those within the city, which I do not suppose there will, since we shall then be upon the top of the hill, and be upon our enemies before they can take breath; these advantages promise us no less than a certain and sudden victory. As for myself I shall at present waive any commendation of those who die in war, and omit to speak of the immortality of those men who are slain in the midst of their martial bravery; yet cannot I forbear to imprecate upon those who are of a contrary disposition that they may die in time of peace by some distemper or other, since their souls are condemned to the grave, together with their bodies. For what man of virtue is there who does not know that those souls which are

severed from their fleshly bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons and propitious heroes, and show themselves as such to their posterity afterwards? While upon those souls that wear away in and with their distempered bodies, comes a subterranean night to dissolve them to nothing and a deep oblivion to take away all the remembrance of them and this notwithstanding they be clean from all spots and defilements of this world; so that in this case, the soul at the same time comes to the utmost bounds of life, and of its body, and of its memorial also. But since fate hath determined that death is to come of necessity upon all men a sword is a better instrument for that purpose than any disease whatsoever. Why is it not then a very mean thing for us not to yield up that to public benefit, which we must yield to fate?"

As this great general and conqueror Titus was among the most learned of all in that day which has been called the "*golden age*" because of the universal enlightenment of the people in all classes it may well be presumed that this speech does really express the beliefs most popular at his day; while, as stated, there was little as settled concerning human destiny beyond the grave.

## CHAPTER VIII.

### MOHAMMEDAN TEACHING CONCERNING THE FUTURE LIFE.

THE definition of the Islam religion, which is that "*there is but one God and Mohammed is His Prophet,*" would seem alone sufficient to indicate what is implied in their idea of human destiny. But it is worth while to advert to some of the *extravagances* of their faith; to note how much genius is displayed in their descriptive powers, and the singularity of their devotion, which sustained their heroism, and led to the marvelous prevalence of the Mohammedan religion.

*First*, Every disciple of the Prophet is a Child of God!

*Second*, To fight for the religion is of highest merit!

*Third*, Every one that dies in battle for the religion goes straightway to Heaven to be Eternally happy!

*Fourth*, All who are not Mohammedans are accursed and go to Hell!

*Fifth*, All the unbelievers must be destroyed so as to secure the possession of the world for the dominion of the Prophet!

This is the teaching of the Koran, the Bible of Islam; and in practice the following is proclaimed: "God has respectively *Elected* and *Reprobated* all the destined inhabitants of Heaven and Hell, unalterably, independently of their choice or action. At the same time reception of the true faith, and a life conformed to it, are virtually necessary for salvation because it is decreed that all the elect shall profess and obey



the true faith. Their obedient reception of it proves them to be elected. On the other hand, it is foreordained that none of the reprobates shall become disciples and followers of the Prophet. Their rejection of him,—their wicked misbelief, is evidence of their original reprobation." The Koran thus expresses it furthermore: "Salvation is for all who are willing to be warned; but they shall not be warned unless God please." "All who shall be willing to walk uprightly; but they shall not be willing unless God willeth."

This, thus shows what human destiny is, as is taught in the Koran. God creates, and determines the destinies of all human beings, by his fatal decrees, at the time of their creation, whether they are to be eternally happy in Heaven, or eternally miserable in Hell; and the Mohammedan religion is intended to show what these destinies are, and to express the fate in advance of the judgment. But what, in this light, is the occasion for a judgment to come, while the decrees of the Creator have already determined the fates?

Mohammed's sword does double work in the execution of God's decrees: for the Musulmen that are killed in battle are sent to Heaven earlier than otherwise they would have gone; while the unbelievers that are killed in the wars go to Hell sooner than otherwise.

This religion affords not the least intimation that the fate of the doomed will ever be mitigated, but the contrary; for the very sentiment that dooms them, and the means of expediting the doom have their corollary also in the absolute unchangeableness of the decree. Thus the explanation of the cruelty of the Mohammedan wars is obvious.

According to present estimates there are now two hundred and seven millions that have an eternal celestial destiny, for this is the number of the Mohammedans! On the other hand the number now living destined to Hell, is over twelve hundred millions, because this is the number of the world's present human populations other than Mohammedans! This is a sad showing for human destiny.

## CHAPTER IX.

### DRUISTIC BELIEF CONCERNING HUMAN DESTINY.

THE Druids were a Priesthood of the Celts; and it is to them we are to look for the teachings, of the doctrines of these early nations of Northern Europe.

The Druistic doctrine of human destiny is a definite one. It did not make the present life the great object of human existence. So far from it as that they wept to see a birth, and rejoiced to witness death. This came from the collateral doctrines they held, which was Metempsychosis. Heaven is the destiny of man. The intermediate birth and deaths are less observable, but all life on earth is for preparation for the higher abode in Heaven. Suffering is purifying in experience, and though consequent on wrongdoing, is yet necessary for happy being thereafter.

The immortality of the soul is the cardinal doctrine concerning our destiny. But though undying in nature, the soul is not always ready at death to pass into Heaven, and needs more experience in suffering. Hence it must needs pass intermediately into other orders of life and through other experiences. The atmosphere is full of human souls that are cleansed by experience in the clouds; and the moon is inhabited by myriads of souls to be there improved; while the disk of the sun teems with souls of superior qualifications, but such are still improved by their experiences.

From the lower realms souls may return from their transient abodes to repossess themselves by entrance into living bodies of animals or of human kind, according to their need or susceptibility for improvement.

From the sun where the spirits are very happy and holy they never descend, but ascend to higher spheres of Heaven.

In all these spheres of existence, and in all the varieties of experiences, except of those below the human the power and activity of will exists, and all improvements are virtue, and bring enjoyment. Bad doing degrades the being, and time and suffering alone can bring them up again. But all are destined ultimately to eternal happiness in the heavenly abodes.

The soul in its individual being is extremely diminutive, but of inconceivable fineness of texture, and is absolutely indestructible. It is the germ of Eternal Life. It diffuses itself into bodies. In the human body it pervades the entire body. In the higher state it assimilates other fine materials as light and electricity; and acquires the celestial body occupying the sun and the higher realms.

In the celestial forms of our being the soul is conscious of former experiences, and is possessed of an extremely high order of intelligence and of all kinds of knowledge and blessedness because having passed through all orders of beings, and all sorts of materials it has acquired this vastness of intelligence and capacity of understanding. The human mind here is only a faint emblem of this higher order of existence.

In the lower orders of existence experienced in the proc-

esses of transmigration, volition does not manifest itself except as to sensation of pleasure and of suffering. The instincts of animals show the order of will-power possessed when the life is displayed below the human order. In this state of suffering there is the purifying function.

The transmigration is always in the direction that the quality of the soul adapts to. \* The low qualifications lead to humble and lower orders of animals or insects. The higher to the superior orders, as the nobler animals or up to the human. Life begins low, and rises successively, or sinks to rise again, and vast ages are required to bring a soul from an insect to an angel. This doctrine of course contemplates all animate beings as possessed of souls. But no souls are eligible for advanced states of being above man except by going through man, but the ultimate destiny of the soul is to eternal blessedness and boundless intelligence.

The religion of the Druids pervaded all the British Isles. Scotland and Wales held it longest, yet other parts of England were for centuries their home.

When Cæsar invaded England the Celts were there, and the Druids were their priests.

It has been held that the doctrines of Metempsychosis that pervaded the Druid religion was brought from India or Persia, but no valid proofs are found of this assumption.



## CHAPTER X.

### SCANDINAVIAN VIEWS OF THE FUTURE LIFE.

THE populations of the far North, are supposed to have had their derivation from Southern Asia, because their theories of *life*, *death*, and *future destiny* are similar to those of the Persians and the Hindoos. But their habitations amidst the glaciers of Norway, and eternal snows of Iceland, characterized their doctrines concerning the government of the world and of human destiny. Their mythology is of a severe type. Their deities were very powerful whether good or bad. They were male and female, and were ever in strife: so they regarded the laws of nature to show.

Some of their gods were slain in battles, and the events of nature prove the results. Direful events follow the death of a good deity; and when bad ones died there was peace. Some scraps of their mythology from Alger and Keyser, show their singular characteristics.

"Odin's Hall, Valhulla is the Heaven of the slain, where battle-maids are the Angels; and yet some state that females are not admitted to Heaven, for they have no souls. Others prove the contrary, as they ask:—is not Gefjoine a female that has her throngs of female officials?

"Above the Heaven for the heroes there is Gimla the

great Heaven for all others, where the nameless Omnipotent has his dwelling.

"The place of perdition is Hela or Nastrund presided over by the hideous queen of Hell associated with the horrid dragon Nidhogg. This horrible pit is situated below a vast marsh, where the poison of serpents that wallowed there was a pool of filth.

"A doom awaits the world. An awful conflict between the good and evil powers;—the Esirs and the Jotuns would destroy the world with all its inhabitants, then the nameless Deity will sit upon the Throne of Justice and administer a final judgment.

"The virtues of men are Bravery, Strength, open-handed frankness, and reckless audacity. The vices are Cowardice, Feebleness, Deceit and Submission.

"The Hero gods preside in the realms of Nature and manage the Winds, Storms, Thunders and Lightnings, Earthquakes, etc. They also govern the populations of the earth. They are very numerous.

"Balder was a benign Deity and Jutan a cruel one. In the final conflict Balder is slain by Loki. Odin, a celestial god, horrified by the events sings the '*raven song*' as a requiem, and mounts his horse and rides down the bridge of Helheim with resistless impetuosity to resurrect the long deceased prophetess *Vala*, demanding of her the awful auguries that annote the crack of doom, and then hastens back over the bridge, back and forward marshalling his troops. Heimdall also hurries up and down the bridge Bifrost, blowing his horn, whose blasts echo through the

Universe. The Wolf Skoll, attacks the Sun and devours the great luminary. Nagelfra charges swiftly with the Jotun hosts from Utgard. Loki then proceeds from Hela. Fenris breaks away from his prison into the contest. Jormungender rises from his hideous pit and blows his venom over sky and sea. Then . . . suddenly Heaven cleaves asunder in the south and through the opening the sons of Muspel, *the flaming genii* ride out on fiery steeds with lucid Surtur at their front with glowing sword. Odin now moves forward with troops of the Esir and Einherian and the final strife sets in. Thor kills Jormungandur, who in his expiring struggle belches forth a flood of venom that overwhelms the great Thunder-god Thor, who thus expires. Fenris gulps down Odin in his capacious throat; Heimdall and Loki slaughter each other. Then Surter floods the battle field with fire and the fate is sealed: for then appears the unnamable Almighty One as the Judge of the World, and determines the fate of every one: and the righteous and the wicked are sent to their respective destination Gimle and Nastrond, where the misery and bliss is everlasting."

History informs us of the intrepid prowess of the Northmen: of the universal navigation of the sea with their famous Vikings, and the resistless Goths pushing their conquests south over Europe from the shores of Finland to the Pyrenees and forcing the gates of the Eternal City itself.

## CHAPTER XI.

### BELIEFS CONCERNING THE FUTURE STATE BY DIVERS BARBAROUS TRIBES AND NATIONS.

THE dark races in Africa, from the time of earliest knowledge of them, were known to have a vague idea of the survival of the Soul, and of a final retribution. But their notions of the future existence were fanciful.

The spirits of the departed were supposed to flit about in the air, as misty vapors and spectres, and the living were ever in fear of them from ideas that mischiefs were liable to be occasioned by them. The death terror was associated with the appearance of departed spirits.

The miseries of life, as sickness, want, and all sorts of troubles might be, and probably are, as they believed, brought on by departed spirits. Vengeance against enemies is thus executed; and these apparitions were generally of unfriendly character. They believed that disturbed sleep arises from afflictive influences of spirits: and if one wakes from excessive distress or pain he is sure that some spirit is molesting him. Whole villages are sometimes alarmed by rumors of groups of spirits attacking them; and often,—at all hours of the night people rise in squads with clubs and other weapons to drive away troops of hostile spirits. The dead bodies are often thrown into the sea in hope thus

to drown the spirit that is supposed to abide, for a time in the corpse.

In their strifes and wars, these people believe the spirits of departed friends or enemies take part in the battles, in numbers perhaps greater than those then living to do battle. Not much has been learned about the theories concerning the future state otherwise, as held by the unenlightened Africans.

NEW ZEALANDERS.—The New Zealanders formerly believed that the spirits of dying ones descend below to a place called *Reinga*, which is in a gulf by the sea shore at the North Cape there. When pestilences or wars cause many deaths the passage thronged the air by the departing spirits passing, and that they occasion a whirring sound: and by this there is intelligence had of battles, before otherwise known, or any intelligence concerning them had reached the locality.

The left eye is regarded by the New Zealanders to be the seat of the soul, and this organ is kept in its integrity after death. Extra good men, dignitaries, and chieftains have the left eyes transferred to the skies where they become stars. Thus the group of the seven stars consists of the left eyes of seven brothers which were slain together in battle and then their left eyes were transferred in a group to the sky, where they will shine forever. All the stars of the heavens, they believe, are the shining entities of departed spirits, where they shine forever in splendor according to their dignity and comparative merits. The right eye



is the seat of the soul of the wicked ones, and at death hies away to its place in the under-world; which is not well defined, and about which the natives have poor ideas.

It is believed by both Africans and New Zealanders that friends and relatives have benefit from advocacy by living ones; and there has been an old custom of slaying near relatives, as wives and children, when great ones died, so that their souls might accompany that of the notable one, for object of their favorable testimony and advocacy in the next world. Of course this implies their belief in a Judicial Tribunal after death, and a Heaven and Hell, or different places of future abode. Yet their conceptions of the departed state were not very lucid. Still they had clear convictions of the fact that rewards and punishments await those who depart hence.

SANDWICH ISLANDERS.—The inhabitants of this group of islands, before admixture with others, had no general conceptions of a future state. There were no strong general sentiments in this way; and the diversities of beliefs were almost as great as that of the individualities. Still some reflective persons believed that there is a future state, and a retribution; as also corresponding places of abode for the spirits of departed ones.

The Sun is supposed by some to be the abode of the good: and a place called *Akea*, underneath the ground, receives the bad spirits.

KAMTSHATCANS.—These people have pleasant views of a future world. All departed ones go to a happy place,

where their companions meet them in happy reunion. There they pursue their former avocations, as fishing, hunting, etc. All in this *Paradise* is as here, except the disagreeable things, as bogs, volcanoes, storms, frosts, or snows.—Hunting and fishing is ever successful there.

ESQUIMAUX.—These, like their neighbors, have their ideas of a future world greatly moulded by their present experiences: and they expect to find, *gradually*, apartments on the other side of the earth, where it is less cold than where they are in life. Yet they suppose that the first apartment they reach is somewhat like the present abode,—cold and icy, with difficulty of obtaining seals and other needed objects. But progression follows: and after successive abodes there will be reached very desirable countries. Seals, fish, and even new sorts of food are plenty in the more distant places. Finally a place is reached that is a complete *Paradise*.

There is, as they think, a difference in the abodes of the good and the bad; for the latter have to remain in the first lodging places: or at least will pass with much retardation to the better.

The native GREENLANDERS, before the missionaries got among them had very similar views to those of the other Arctic people—the Esquimaux.

PERUVIANS.—The native Peruvians are said to have had the opinion of a bodily resurrection, at some time in the future; and that they would be restored to a *Paradise* that is situated in the sky, afar off; and be kept together. Some

of the noblemen had their wives and children slain at their death, that all might go together to a resting place.

The neighboring tribes of Indians, in Central America and in Mexico, held a modified notion concerning the awaiting Paradise. They believed that the happy country was divided to suit the characters of the destined:—believing that such as had a nearly balanced amount of virtue and vice, had a separate place suited to them. The good proceeded to an exquisite *Paradise*; and the bad went to a *hell* called *Mictlan*, situated underneath in the central part of the earth.

It is possible that this account of these people was taken after the priests of the Catholics had got among them; since that the particulars concerning the place for the neutrals corresponds with Purgatory; while Heaven is situated upon high, and Hell beneath the earth. Their views of a resurrection may have thus originated also.

The tribes still further north and spread over the long stretch of country in the United States and British Columbia, and even of Canada, had similar views to those Indians of Mexico and the Southern Continent; and they generally believed in a future world; and supposed it to be in the far west across the waters. There a happy Paradise or Hunting-ground is awaiting good Indians.

The specialties of their views of the happy land contemplated it as a physical abode, of characteristics like as unto what are existing here, but vastly more delightful; as the sceneries are superior, and the game more abundant.

All believed in a Deity, the "Great Spirit," that presides over human destinies, and who rewards all good Indians.

The author had an acquaintance with an Indian Chief, years ago, by the name of *Po-tos-e-go* of a tribe of Iroquois, who afforded many details of Indian life and concerning the religion of the Indians. "His tribe," he stated, "supposed the Sun is the '*Great Spirit*' that passes over the earth to bless and protect the inhabitants, whether men or other beings." Many devices were made for interrogating the Great Spirit. A great hunter carefully noted the place where the Sun rose above the high mountain peak, and being a great trapper, he conceived the idea that he might capture the Spirit by setting a snare in the path of the Sun at the point of passage over the mountain. So he carefully set the snare and took lodging near by, to be ready in the morning to capture the entrapped Spirit. But during the night he had many fearful thoughts as to what would happen if the sun were captured, because all the world depended on the sun for every good: he made the day and his disappearance would leave all in the dark, so what then, if the sun were made a captive, and so arrested in his course? It, at length, was approaching the time of the rising sun, and he, having resolved in the night that he would *Spring* his trap, and even take it away, so the awful catastrophe should be averted, and the trap even not be seen by the sun.

The "Paradise" or "Happy Hunting-ground" is beautifully described by the lines of Pope:—



"Lo, the poor Indian, whose untutored mind  
Sees God in the clouds and hears Him in the wind !  
His soul proud science never taught to stray  
Far as the solar walk or milky way:  
Yet simple nature to his faith hath given,  
Behind the cloud-topped hill, an humbler heaven,  
Some safer world in the watery waste  
To *be*, contents his natural desire;  
He asks no angel's wing, no seraph's fire,  
But thinks, admitted to that equal sky,  
His faithful dog shall bear him company."

The funeral provisions of the Indians prove what their views were concerning the future life. Thus the body of a dead Onondaga was taken in a bark coffin together with a kettle of provisions, a pair of moccasins, a piece of deer hide and thread from sinew, for purpose of mending, if occasion required, in the far journey to the happy land, the blissful Ha-wah-ne-u. A bow with arrows, tomahawk and knife also were placed with the other provisions and so buried. Sometimes the food provisions are not buried, but are suspended above the mound, and being thus where fresh deposits of food could be made. This seems to imply that the spirit may tarry for a while. An hypothesis was that the spirit would not leave the body until it be decayed.

The Winnebagoes believed that the milky-way is the highway for spirits to go on in the journey to Paradise. Its whiteness is occasioned, as they think, by the multitude of shining ghosts that pass thereon.

The general belief, however, has been that the future abode lies in the far west, and all spirits find their way thither, where they meet their friends awaiting them, on the border of the land. Fires are kept burning on the graves



during the nights to light up the place for the accommodation of the spirits while they are preparing for the long journey. This was a practice, particularly, by the Chipewas.

Gatherings of Indians at the graves of notable chiefs were held, as is stated, and songs were sung,—among which songs was the address to the charming Hiawatha, that makes an appeal for a change in the burials. To this gathering came kindred spirits from Po-ne-mah (Paradise) and mingled among the living. Here are some lines from Longfellow to Hi-a-wa-tha on this point:—

“Do not lay such heavy burdens  
On the graves of those you bury,  
Not such weight of furs and wampum  
Not such weight of pots and kettles:  
For the spirits faint beneath them.  
Only give them food to carry,  
Only give them fire to light them.  
Four days, is the spirit's journey  
To the land of ghosts and shadows.  
Therefore, when the dead are buried,  
Let a fire, as night approaches,  
Four times on the grave be kindled,  
That the soul upon its journey  
May not grope about in darkness.”

No theme is so pathetic: no proceedings so impressive as those that concern the after life as believed by the Indian tribes. No conversation occurs, on many occasions, but on themes relating to the blessedness secured by the Great Spirit, for the departed. Death has nothing horrible to the Indian, and no people on earth have any religion so cheery in what relates to death, and the hereafter. Even the

Christian religion has disturbing and horrifying accompaniments to many now, since St. Augustine has put so dark a cloud over the death-bed scene: and it is one of the most important duties of the Christian minister, and all religious people to do all possible to extirpate this gloom.

Whatever is found among the Indians that is gloomy in religion was derived from the European people that mixed with the Aborigines; and the mischief thus occasioned is even greater than that other infamous introduction, intoxicants. Shame on accredited Civilization!

## CHAPTER XII.

### NEW TESTAMENT VIEWS OF HUMAN DESTINY.

THE New Testament Scriptures certainly claim our most serious study as we cannot doubt their authenticity. The care required in their study comes from the fact that they were given in divers *tongues*; as were the Old, also by divers *writers*. While the Old were intended chiefly for one people, the Jews, the New were purposed for all people, of the many languages and orders of civilization.

Christ and his Apostles, the Authors of the New Testament writings directed their teaching to a diversity of people: first in Judea, Galilee, Samaria, and Syria, where the populations were greatly mixed. Hence it was required that the teachings should take in methods accordingly. The instruction of Jesus to his Disciples was very literal in character, and consisted largely in form of *parables*. This was a positive necessity. Even with this, the real sense of the utterances was often mistaken, and the disciples asked their Master frequently for special explanations.

The Parables were taken from domestic and rural scenes. Duties of parents and children, and of neighbors, were the primaries. Then husbandry, farming, and cares of cattle and sheep, entered largely into the parables of Jesus. But with the social affairs, the moral duties were ever the object of parabolic teaching.

The wider scope of the discourses of the great Master related to society, government, and but little of national affairs. But Philosophy, History, and Aesthetics were frequent topics.

Human Destiny was a notable theme of the discourses of Jesus.

With the Jews and Romans the controversies were very frequent. The Sectarianism of the Jews occasioned almost constant debates. The Roman populations of Judea had become considerable, and politics and government were their chief subjects of thought. Christianity was diverse to most of those topics and controversies were inevitable.

Laws and usages were much discussed among the communities, but the founder of the New Dispensation ever labored to turn human thought to the all-important facts of Human Destiny.

No method of teaching was so apt as that by *parables* and *metaphors*, which suited all persons under his instruction, for in these images of thought all were conversant. Yet, still there did continuously occur misunderstandings of the meanings of words and their application. These difficulties ever came from the differences of social culture. Thus in the range of labors of Christ and his Apostles, a multitude of dialects and life habits were met with.

No wonder thus, that in after times diversities of understandings of Scripture readings had occurred, and do still continue, even in this age of advanced civilization and culture of the Sciences.

But it is in the continued *literal* sense of these Scripture

readings where the greatest mischief occurs. In our day people cannot realize how great was the simplicity of the understandings of the people to whom the instructions of the new dispensation were given, and in this very fact we find the diversities of views of theology, to have so naturally fallen in. For illustration of this, let us now cite practical facts. Thus it is pertinent to cite the idea of *eating*, as the representation of function in general. The literal performance in the biblical history of the human race, cites the performance of an act in the "*Garden of Eden*," alleged to have caused literally, a universal degradation, and ruinous effect. The eating of fruit is the symbol. Such a conception was very natural in the primitive ages. Eating or partaking of food is the necessity of life: and all sequences therefore are referred to eating. This is very logical in the literal sense: and when the intellectual sense is taken, it proves a very apt metaphor. But it is too simple for our age. Instead of *explaining*, it *confounds*!

We do, indeed, speak of *food for thought*, but this is a relic! Thought is not a sequence but a primal function. Especially, is the idea of eating wrong in *moral sense*. Morality belongs to will power. Evolution is the better sense. Infinite varieties of sequences follow thought, and while in succession these are the same, yet in reality they are endlessly varied in character.

Adam and Eve did indeed eat fruit, but they also did many other things, and many of those may be just as legitimately supposed to have caused the misfortunes to us! Nevertheless, the allegory is quite respectable for ages of



ignorance: while the pertinency now is really absurd. Antecedence in time is very different from entailment of principles.

It fits well with thoughts of men like Turtullian and Calvin to impose illegitimate causes: but liberal thought as evinced in our age of science cannot seriously longer entertain such doctrine, and now we have nobler conceptions of New Testament teachings concerning human destiny.

Those bold utterances, of original sin, natural guiltiness, eternal damnation, bottomless pit, fire and brimstone, eternal torment, Divine vengeance, eternal death, etc., are no longer admissible in correct theology, as of literal meaning.

Literary culture has now afforded us the ability to make more correct translations of the words and teachings of Christ and his Apostles. We now know that the discourse of Jesus relative to a final judgment, as occurs in the 25th chapter of Matthew, was the natural sequence of the utterances concerning the end of the world, as given in the antecedent chapter, and which we now distinctly know to have related to the destruction of Jerusalem by Titus. Collated history proves that every single specification of the predictions of Jesus were fulfilled on that occasion. The fearfulness of the figures, as uttered were really simple expositions of the events that transpired at that memorable event!

The specification as occurs in the 25th chapter of Matthew from verse 31 to end of the chapter, is a like graphic statement as that concerning the destruction of Jerusalem. It cannot correctly be made to be of a different order of

speech. Its veritableness of fact, is absolute, but its detail is circumstantial.

The dividing of humanity definitely into two classes, in the judgment, is in a practical sense very proper. It accords with the fact of literal antithesis as *light and darkness, great and small, good and bad*, as ever understood. But in human character, no specific division into squarely two classes is admissible; since there are all grades of character, like as to the blending of antitheticals literally, between opposites as in *great and small, good and bad*. Hence this passage of Scripture cannot be rightly taken in opposition to the positive declaration of other Scripture passages which assure justice and equity to every *shade* of character. All shall have the product of the seed they sow. Every one in the measure of his deserts. The contrary is repugnant to all sense of enlightened judgment.

No Scripture teaching can be taken in contravention to the absolute law of *cause and effect*. This is inevitable truth.

To sum up the true meaning of the New Testament teaching on human destiny, it is that death will not change the moral character or status of human beings. It does not teach that the moral element alone will condition the final estate. The *moral, intellectual, social, and aesthetical* culture all are fundamentals of the final estate. The proofs of the recognition of this holding occur very numerously in the gospels and epistles of the New Testament. Kindred feelings, domestic affections, social ties, and patriotism, are cardinal elements of Christian virtues, as taught.

The chief mischief of perversion of Scripture teaching is the assumption that *place* or *locality* of being is the sum of the future estate. These sacred teachings relate to the *boundlessness of space*, and the *universality of occupancies*. *Plurality of orders* is recognized: and *varieties of experiences* as well. Such facts are happy inspirations to the virtues of effort and ambition for excellence.

## CHAPTER XIII.

### TEACHINGS OF CHRIST CONCERNING HUMAN DESTINY.

It is important to bear in mind, as concerns the teachings of Jesus, that he recognizes himself as "*God manifest in the flesh.*" He called himself the "Son of Man" in this sense. It is in this sense also, that the Apostle states that "*Life and Immortality was brought to light by the Gospel.*"

By careful analysis, it will be found that Christ taught the fact, not only that man has a *high* destiny, but that *eternal progress* was in his destiny.

The recovery from the thralldom consequent on man's moral dereliction was the primal object of the *humanity* of Christ in Redemption: and this very act contemplated, not only Salvation but ETERNAL LIFE, of perpetually progressive character in those elements of being, here having the physical nature now appertaining to the Soul, thence in spiritual body taking in not only the moral element but the intellectual complete, as also the social nature.

This latter, the *social*, in its peculiar endearing power, was a constant characteristic of Jesus as manifest in his entire earth life: and at time of his death in his last prayer to the Father, it was a chief solicitude that caused his special appeal.

Jesus desired that his disciples, who were so greatly humiliated by the disrespect shown their Master, and which

caused their desertion, and even denial of acquaintanceship, would not only be overcome, but that the association should be forever, in endless progression.

Another, and still greater concern of his prayer was that humanity should not only be in perpetual association but that the "*Knowledge*" of the Divine purpose of the Destiny of Humanity should be afforded. Let us study the language of Jesus in this last prayer:—"AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD AND JESUS CHRIST WHOM THOU HAST SENT."

"Knowledge of the true God, and Jesus who was sent," certainly has a *specific* meaning. The object of the *Humanity*, was discussed in the counsel of God at the creation. It was to create a peculiar intelligence connected with matter, —*identical*— by whom, *thus constructed*, a practical knowledge of the plans and works of the Creator should be secured as regards the *entire Universe*. With this intelligence the stupendous endowment of "Free Will" was regarded necessary, as otherwise infinitely less merit could be achieved: but an awful *contingency* was thus involved. This very contingency had to be provided for by a process of *Redemption*. Hence the occurrence of the statement that Christ was a "*LAMB slain from the foundation of the world.*"—See how specific this statement is!—None ought to misunderstand it: but alas, how many do!

The belief that the moral element alone determines human destiny is inconsistent with Christ's teaching here. And which was the chief concern with him in his last prayer



when no other was present. Who now will continue the temerity to *contradict* this!

The knowledge here spoken of, appertained to the intellectual element of our being, the *mind*. This comprises every endowment of our soul. So the intellectual and social powers of humanity are provided for as certainly as the moral. Will the soul be deprived of these other than moral powers, at death? If so then God's purposes fail most assuredly!

If the entire of the soul being is persistent and all its functions partake of immortality, then what? Well, it is that the sciences will be in culture and employment after death. If the moral element is not *alone* in the case, and the other intellectual powers are persistent, then what will those who lack the moral virtues do in the next world? They have *will power* most certainly, or else they have no responsibility; since that responsibility can only be predicated of *free will*! Nevertheless this free will occasioned the necessity of a *special Dispensation*, namely one of *works*. Hence the terms HEAVEN and HELL occur.

The discussion of Dispensations is had in other chapters of this work.

It is remarkable that Jesus wrote nothing that appears in the New Testament. He promised the Holy Spirit to his Apostles, to direct them in the work.

## CHAPTER XIV.

### ST. JOHN'S VIEWS OF HUMAN DESTINY.

IN the endeavor to get a correct view of St. John's teaching on this subject it will be well first to collate some of his statements. The following are the chief:—

"Every one that seeth the Son and believeth on him shall have everlasting life." John vi, 40.—Here Immortality is stated to be secured by *perception* and *faith in the Divinity of Jesus*.

"Except ye eat my flesh and drink my blood, ye have no life in you." This is John's report of the words of Jesus and implies *unification* with Christ by *obedience to his words*.—Here then is the *consciousness of unity with Christ that secures eternal life*. Eating his flesh is metaphorical. "In him was life, and the life was the light of men."—This is John's own teaching, and means the *understanding* to secure Immortality, which is by the intellectual power. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." This is John's statement representing also the words of Jesus.—The meaning of this is that by *avails of God's love*, our simple *faith avails everlasting life*.

John repeats the following sentences:—"God is truth." "God is light." "God is love." "God is life." Then he also states what Jesus said:—"I am the truth:" "I am the

life:" "I am the light of the world." "He that hath seen me hath seen the Father."—This proves the unity of Christ and God: and John proceeds to report the power of Jesus thus: "To as many as received him he gave power to become the sons of God."

The implication by all this is that God and Christ are one; and are the "Truth," the "Light," the "Life," and is also "Love" itself: and that those who are unified with Christ are *truth, light, life, and love*,—BEING SONS OF GOD.

The bearing of all this on Human Destiny is evident enough. St. John is good authority. United with God; that is in the partaking of his nature we will have his functions as well: we in the finite, and he infinite, but one in nature. No hindrance or disability is recognized in this. Thus our prerogatives are very great as the Scriptures declare according to the Gospel by John.

Of all the Disciples none was equally intimate with Jesus as John. In his modesty he was in the habit of referring to himself in the *third person*: as "that disciple whom Jesus loved;" and it is evident he was ever closest in association with the Master: he sat by his side, or reclined on his breast or shoulders habitually. When at the last supper John was thus leaning against Jesus; Peter was somewhat distant, and when desiring to get a definite knowledge of the facts concerning the betrayal of Jesus, he beckoned to John, and the two inclined to each other, Peter whispering to John requested to have the latter to interrogate Jesus on the matter; and the close intimacy of John secured the answer that it was Judas that should betray him.

Another fact besides the close fellowship,—*personally* in association; there was also a kindredship of sentiments and habits of thought. John was greatly more disposed to metaphysical conversation than any others of the twelve: and he consequently learned more from Jesus than did the others. See how he opens out his Gospel in first chapter: how profound his utterances; how immeasurably beyond all the other evangelists, and how very similar to the words of Jesus on the same subjects:—"In the beginning was the *Word*, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men." Thus John began and in like profound statements he proceeded in all his writings.—"As many as received him, to them gave he power to become the sons of God."—"Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."—"God is love; and he that dwelleth in love, dwelleth in God, and God in him."

The profound metaphysical disquisition on the divine *Logos*, translated "Word," in one version is one of the most *imposing* in its sublimity and profundity ever uttered in human language. The personification of truths and principles was not, *indeed*, a new thing, as the literature of all antecedent nations well testifies. Life, truth, light, wisdom and all mental functions have been personified. The ancient Greeks and Romans personified every human passion, and

had gods for every force of nature. But St. John's view of the Logos was not of same character, as he regarded the "Logos" not simply the voice of God, but a veritable personality, the second of three, "Father, Son (Logos) and Holy Ghost," and thus we have the "Trinity" of the Creed.

The Jerusalem Targum and the Chaldee Paraphroses ever recognized the "*Word*" or *Logos* of God as the veritable God. Thus the Jerusalem Targum state: "The Logos of Jehovah created man."

Philo who, as is supposed, was the contemporary of Jesus, and who has been supposed to have derived his views from the Apostles, holds the same ideas as St. John expresses in the first verses in the first chapter of his gospel: pronouncing the "Word" as God, expressing himself as the Creator, or God *proceeding*.

It is certain that very numerous expressions in the Old and New Testaments comprise the very same ideas of the Logos or *Word* of God as are given by St. John. Especially does this fact apply to many passages giving the language of Jesus himself, in speaking of himself as being "*one with the Father*," and as spoken thus: "he that hath seen me hath seen the Father."

In this view of the Deity there is implied a most stupendous conception concerning Human Destiny when coupled with the very frequent allusions of Jesus to man's connection with himself: and often expressed in most pathetic words, as those in his last prayer in behalf of his disciples and as concerning those who believe in him, or receive his words: and those that do his will.



Christ, the Word, is God *proceeding* while in essence God the Father, is the Eternal source of being, the "*Absolute*," conceived of as not acting. Thus the Son could, and did, distinguish himself as a special personage in redemption and was ever in correspondence with the Father, and prayed to him when having become the Son of man, in the personification of Humanity. He having thus assumed human character in all things except in sinful acts, rendered himself capable of securing the affections of human beings and of lifting man to the Divine Association by Regeneration. How wondrously persistent, St. John represents Jesus to have been, when insisting on their *faith* in him, and their *obedience* to his word, thus to unify the believers with himself, for time and Eternity: telling them so frequently of the outcome of this attachment, and suggesting every possible motive to inspire them with zeal and assurance. Eternal blessedness, Peace, Rest, Enjoyment, Honor, Glory, Royalty and Immortality were the proposed attainments that they should secure in the next estate.

The sublimity of the personal union of man with God through the mediation of the Lord Jesus Christ, as so positively stated by St. John, and in language so endearing is a most blessed inheritance for us, even here in the present life: but when the scope is projected into the next estate the sublimity thereof is beyond all expression: and it will require the logic and genius of St. Paul to bring us to some more practical conception.

## CHAPTER XV.

### ST. PAUL'S TEACHING OF THE FUTURE LIFE.

SAUL of Tarsus was a Jew by birth and education: and from the history we have of him, it appears that he was a man of vehement temper and most impulsive in his purposes. He appears to have been in sympathy with the most cruel persecutions of the Christians: and left no opportunity unimproved to destroy them. This impulsiveness was evinced in his last campaign to Damascus to arraign all the Christians he could find—men or women, and when miraculously stricken down, he as earnestly sought to know what he must do, and then after his conversion, he was just as impulsive in his after life as "*Paul the Apostle of the Gentiles.*"

It required a Divine expediency to convince the disciples of the safety of trusting Paul: and it was shown that this very resoluteness was the cause of his selection for the great undertaking of the conversion of the Gentiles, comprising then the most enlightened and enterprising nations of the earth, and which were deeply immersed in Idolatry and Pagan Superstition. He was so thoroughly cultured as that he controlled the enactments of Imperial Authorities. He shaped the highest aspirations of Philosophers and subdued the vilest passions of humanity. Paul *succeeded*; and made kings and governors tremble and yield to his irresist-

ible Christian logic, by which he converted entire communities and, by other help, Christianized Pagan Rome and planted the Christian ensign on the Empire.

St. Paul's vast learning, and acquaintance with the literature and histories of all the known nations of the earth was the means of securing to Christianity a high character, and made it to dominate the civilizations of the world: while this fervent religion filled his own soul with holy raptures. No other Apostle uttered equally sublime exclamations in their writings. None of his doxologies are lacking any elements of sublimity or rapture.

The capacities of such a mind could only find a proper complement in the Christian religion, in his all pervading experience; and it sustained him equally in adversities though that required even his own great abilities for *recounting*: as he gives it in his second letter to the Corinthians, 11th Chap., thus:—"In labors more abundant, in stripes above measure; in prisons more frequent, in deaths oft. Of the Jews, five times received I forty stripes save one: thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers; in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? Who is

offended and I burn not? If I must needs glory, I will glory in the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed evermore knoweth that I lie not. In Damascus, the Governor under Aretus the King kept the city of the Demosthenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall and escaped his hands."

But these were by no means all that St. Paul had to suffer in his devotion to the gospel, for he lived nine years longer in continuous labor, suffering divers legal prosecutions, until he finally, by appeal to the Emperor at Rome, was transported there and was *executed* by Nero, at the supposed date of A. D. 66.

It can but be supposed that a man that could endure such awful sufferings, must not only have had a most persistent courage, but a sublime faith that made him a victor on every occasion, and in none less so than in his last one in his martyrdom when he uttered the ever memorable words in his last letter to Timothy, his most fervent son in the Gospel: "I am now ready to be offered, and the time of my departure is at hand. I have fought a *good* fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing."

But while, in view of this being his last victory, it is really most sublime of all, yet it is also otherwise so: since in the first part of his letter to the Ephesians he utters



words, and states facts that rank higher than any other in all the Holy Writings, and afford views concerning our destiny in next estate that are enchanting beyond measure, while also they transcend all possible comprehension to us here in the present estate when we allow the usual meanings to the words employed by the Apostle. Here is the passage:—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace: wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory who first trusted in Christ: in whom ye also trusted after that ye heard the word of truth the Gospel of your salvation: in whom also after that ye believed ye were sealed with the Holy Spirit



of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. Wherefore I also after I heard of your faith in the Lord Jesus, and love unto all the Saints, cease not to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all: And you hath he quickened who were dead in trespasses and sins."

What an inexpressible inheritance and destiny is here declared by this inspired Apostle! It comprises all intelligences of every order and station, in heaven and earth, and all things in the Universe, as correlated and in joint fellowship and possession according to character. Nor is this all that this Inspired Saint has placed in the sacred records; for while he could not transcend by any possibility the scope of the inheritance he yet amplifies and differentiates the

facts in a most enrapturing manner. He also confirms his statements by a sublime statement of his trance experience, although his modesty occasions him to refer to the experience in the third person, thus: "I knew a man in Christ about fourteen years ago (whether in the body I cannot tell; or whether out of the body I cannot tell, God knoweth) such an one caught up to the third heaven: how that he was caught up to paradise and heard unspeakable words, which it is not lawful for a man to utter."

St. Paul was still under the impressions he had received in his early Jewish education, which utterly forbid the utterance of the name of Jehovah: and doubtless his extatic experience in his trance comprised the witnessing of holy possessions, celestial choirs uttering praises and exclamations that comprised the name of Jehovah, and thus were *unlawful* for him to repeat. Yet the Apostle could not forbear his expressions of rapture and bliss. He even speaks, when allowing his reference to himself, of an "*affliction*," which he calls a "*thorn in the flesh*" to have come upon him to prevent him from excessive exultation. This was probably bodily sickness that depressed him. Yet such an experience of the heavenly vision could not but fix memories in his mind of most ravishing character that were vouchsafed to him to fortify his affections and confirm his hopes. Why say that "*no one ever returned*" to give information concerning "*human destiny*." It is not true.

Undoubtedly this vision enabled the Apostle to give his wonderful description of the resurrection state that he delineated in the fifteenth chapter of his first epistle to the Cor-

inthians, for this first letter was written after the time, fourteen years antecedent, to his second in which this vision is reported, and which he seems to have kept secret in his mind for this number of years. This second letter was probably written A. D. 57, and the first to the Corinthians, in which the precious delineation of the translated state was given, was written only one year earlier, and thus thirteen years had expired after the time of the trance, which must have occurred about the time that Paul accompanied Barnabas from Tarsus to Antioch where the two Apostles had a wonderful success, and worked together a whole year and when the people of the church were first called Christians. It was during this time that another prominent event took place there: Agabus prophesied the great dearth and famine throughout the whole Roman Empire which occurred during the reign of Claudius Caesar, and transpired in character according to the prophecy. Barnabas and Paul were sent from Antioch with contributions for the relief of the churches in Judea, that came timely, thus.

St. Paul acknowledged that the revelations made to him by the Holy Ghost were overwhelming to him, so much so as that he "besought the Lord thrice" for relief, from the consequences.

Another very cheering statement is given by St. Paul in the eighth Chap. of Romans, where he thus triumphantly exclaims: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any

other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

In other passages he spoke of the "abundant entrance" to the joys of heaven. Here he expresses his joy to know that the bliss of heaven is absolutely secure, and that no other possible attractions could interpose. He is alike emphatic and graphic in his *utterance* here. Antecedently in this same chapter he expatiated concerning *God's eternal purpose of high destiny for man*, and expressly states that the Creator had *predetermined this*, and accordingly provided the means of progress: which means were of a *stupendous* order comprising even the Sacrifice of his own Son. And the Apostle then boldly asks whether God will not therefore "freely give us *all things!*" He thus proceeds with rapturous inquiry: Who shall lay anything to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us! Who shall separate us from the love of Christ?"

Dr. Adam Clark emphasizes, the subjective sense of the question, as highly worthy of thought in this exclamation of this Apostle; and suggests that our own love of the Redeemer is so strong that no sufferings here, and no privations, or antagonism can sever our attachments. This sense, doubtless has place; but the chief rejoicing of Paul was because of what *God had purposed*, and *accomplished* for *human elevation and progress in the world to come!*

The wonderful differentiation of our organization physic-



ally, intellectually and spiritually is *prophetic* in an eminent degree, not only of progression, but for *infinitely varied pursuits* and *attainments*! What is stated in the *a posteriori* part of this work concerning our adaptation for progress and vastly varied pursuits, in the different sciences, that are so very attractive to us here, must, in God's order of things, be also legitimate complements to our powers. Those are *persistent* and are to be eternally the means of personal enjoyment; and yet chiefly for glorifying the Creator, in the exemplification of the marvelous works of Creation, and the specializing of the beauties, grandeur and purposes of God in the objects of creation. Thus to cite for the inspection of Angels and the innumerable other intelligences of the Universe of God, the boundlessness and glory of his Empire. It is the special fitness and adaptation of *man* for this stupendous proceeding. The specialization of this, as stated, is given where the sciences are treated of as contributing this to the joys of Heaven.

The Apostle Paul, had by Divine Inspiration obtained an insight for knowing the adaptations of our spiritual bodies, as he specialized them in the Fifteenth Chapter of Corinthians. For this marvelous exposition we never can be sufficiently thankful to God for the *advance information*. This is the source of inexpressible joy to us even *here*. No other Scripture is so ample in this respect.

Those "Spiritual Bodies," which the Apostle describes by positive and antithetical delineation are, by Divine purpose, suited to the future experience in all the realms of the Universe, for intimate researches and manipulations!



As the phenomena of our animal life here proceed under the formulative processes by assimilation and moulding operations, in formation of the earth body, even so the soul will, when disembodied, proceed to formulate a "*Spiritual Body*" from more subtle elements than those of the *earth body*. There are elements here, as *ether, light, heat, electricity, magnetism* and others, that elude our analytical tests, when the essences are sought for, and which have functions that are very unlike to what is known of the grosser elements, as the earths, metals, and carbon. What the constituents of light are is exceedingly problematical. This we know that light is amorphous and transmutable, into divers characteristics as of heat and electricity. Physical science, allows the fact that interspatial ether must possess the elements of all matter in an infinitely attenuated state, and affords the most satisfactory judgment as to the source of the materials of the *structural universe*. Hence, that the human soul may formulate a spiritual body from impalpable elements existing in the interspatial ether is not by any means an inconceivable fact. "Spiritual" in the sense of structurals stands the opposite to matter, and in such sense the spiritual is as positive.

## DIVISION SECOND.

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### PRIMORDIAL VIEW OF SUBJECT.

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#### CHAPTER XVI.

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##### A-PRIORI ARGUMENT: ARCHAETYPAL CONSIDERATION.

##### THE SUBJECT IN HAND.

AWAY in the infinitely remote amplitude of the Divine Mind, were existing creative impulses awaiting expression. Omnipotence, *even* as conceived of by human thought, could not remain in repose. So after universes had merged into being, in endless varieties there would still,—beyond all precedents of like character—be an echo from passing phenomena that would display the incipency of *Humanity*: and who, among the Celestial Hosts would have the temerity to ask *Wherefore?* Such a thought even might have occasioned the fall of Lucifer! But more than a casual reason for man's existence obtains.

A sublime reason, why man should appear, even if it were only for a passing view of the Divine Image. Yet what if that *image* be emblazoned on the face of the Universe, and

the reflection thereof be eternal, and this also perpetually *progressive in Glory?*

What, if the *human* should be a veritable *microcosm*, and more; what, if a subordinate yet co-efficient should be evolved: if a blending of worlds—of spirit and matter should appear as that of *man!*

What, if the more restricted *Angels*, which are only spirits should find in man a notable complement to their being, by the purpose of the Creator, thus of reflecting into their minds stupendous conceptions of the high functions of matter that had eluded even their sublime grasp, until man appeared?

What, if the ministration of matter, as evinced in the human, should,—like as in the personal of the "*Son of Man*," be an expression of the *Father*; and be identified as an incipient factor of *a diversity in unity*, in endless evolution?

What a stupendous mission would be that of humanity, if even but a single one of the foregoing *suggestion* were a reality!

It is almost impossible not to suppose that the *loftiest Sons of Light*, about the Throne of God, are progressive, and that mankind are their absolute coördinates!

Should such conceptions be regarded in any degree *bizarre*, then the kindred supposition might yet be admitted; namely, that the Creator, in projecting man's entrance into being, did have respect to the views of the *intelligences* that populate the Universe. A reference to many statements in

the *a posteriori* arguments will make such conclusion practically obvious.

The Divine *complacency*, as to the projected high destiny of man, can hardly be left out of this scope of thought, since it would be unnatural for us to suppose that there are not apt correspondences between the human intellect and the Divine mind.

When we perform a noble act there rises a sense of gratification, and complacency: and that which is a virtue in us, can hardly be an estrangement to our Creator.

That which will be illustrated where human experiences are treated of cannot but be, at least, adverted to here in this argument. Thus it would seem that as man is the chief of all this creation, his destiny must be correspondingly important; and this supposition is not notably out of place here for consideration, because we are by no means *dependent upon our experience* to judge thus in the case. It is almost instinctive in us to expect progress. We have a natural abhorrence to supineness; novelties are charming to our thoughts, and this is obviously of kinship to progression. Monotony is irksome: repetitions are tiresome, and progression is refreshing. The mind is not unlike the senses in these regards.

The law of correspondences goes far in affording corroborations of the propositions given in these antecedent considerations. *Kinship* is a notable factor in human character, as appears by most pertinent analogies: it is so in the higher estate. Our love for relatives must have archeotypal

correspondence. Parents love their offspring, and the Father—God, can but love us! If it were in place here for such citations it would be easy to prove by the Sacred Record that we are thus beloved.

If thus beloved then the amplest good would be a legitimate inheritance. This inheritance is Eternal Life.

We bestow no small part of our attention in providing for our children. Their progress is an abiding concern to us. Vastly more is the purpose of the heavenly Father fixed for promotion of his human offspring. We delight to witness signs of the expansion of the mind and culture of the social powers: and chiefest of *all* their moral improvements. That a Divine Clemency also should not be alike experienced, would be absurd, for us to suppose. All this is prophetic of our high destiny, as is purposed by our Creator.

Still fraternal feeling comes not to the highest conception that is to be had; for while friendship is of precious contemplation, the still loftier elements of principle, benevolence, generosity, justice and holiness come to greater eminence.

It is now in place to take into consideration the character of the Creator, as the chief availment for a proper judgment of our destiny. In this we, indeed, can but continuously feel the inadequacy of our powers of conception. The attempt to grasp any adequate idea of the Divine purpose in the creation of man, and his appointed destiny is in every degree *overwhelming* to our present comprehension. The *attributes* of the Creator are in the premises, and



eternity will successively thrill the sense of finite beings as they progress in the ineffable assimilation.

Infinite *Wisdom* to conceive the scheme is in the premises. This extends to all *time*; all *places*; all *elements* and *properties*; all *antecedents*; all *collaterals* and *successions*; all *circumstances*, and *conditions*, *eventualities* and *possibilities*.

*Omnipotence*, for execution, is alike in the premises. The origination of being is an event that puts an apparent estop to human thought, at the very onset in the present estate. We can think of the wide ocean with its resistless tide and rolling billows. The phenomena of the all-prevalent atmosphere with its deafening thunders, and blinding electric flashes. The sublime sceneries of the landscapes and mountain ranges: the celestial vault of the heavens with the denizens of space, yet all these are only an approach to a conception of the efficiency of omnipotence. The phenomena displayed are appalling; for they are beyond all possible apprehension of finite minds of what is implied by all *possibilities*; all *time* and *space*; all *susceptibilities* for being and capabilities for enjoyment, diversities of function; aptitudes for *admiration* and *wonder*!

Omniscience, suggests another Attribute of the Creator alike overwhelming to present conceptions: it implies boundless knowledge. To the finite mind the term applies to all time, space and entities: but *more*; for it certainly comprises, not only *objective facts*, but *infinite possibilities* reaching alike to subjective experiences, in all realms, and comprising all qualities, conditions and contingencies.

*Omnipresence*, another coördinate Attribute brings us to

the very same overwhelming sense. Finite experiences being so positively conditioned in all our functions, except as to certain functions of the will, thought and memory, that ubiquity appears as out of the range of possibilities. Certainly it is extraneous to matter, *per se*, and yet more than co-extensive.

Suggesting now some of the sublime *moral* Attributes and citing first:

*Infinite Goodness.*—The thrill that touches the human soul when this sublime attribute of God is suggested is exquisite in the highest degree. What Infinite Goodness would imply, or rather what it would supply in the creative proceeding of Humanity is so profoundly inspiring to our senses that it makes all expression futile.

When the thought in this connection is projected to our eternal state of being, suggesting endless progression, our emotions simply overwhelm us!

*Absolute Love.*—We do not find terms in human language adequate to what even an angel might conceive of *absolute love*! Our capacities reach to what we call *perfect love*; but this expresses only human experience of this highest of all moral principles!

The subjective sense in which this view appears comprises matters of still additional range: here we have the import of the human creation and destiny, as entertained and purposed by the *Divine* Mind, and this is now still in abeyance.

As already cited, it can but be that the Creator was in a measure actuated by a *serene complacency* in giving exist-

ence to man. Our ideas of correspondence will not admit of an adverse opinion. God would not subordinate the future destiny of man to present realizations. Such act would be foreign to the motives of the *Supreme!* It is in the order of things that the *later* are the GREATER, in creative evolutions. The new accession to the celestial courts is necessarily very resplendent. Angels of remote usages would expect surprises: and if the Scripture testimonies were in place here in the *a priori* discussion then demonstrative proofs could be given; such as the songs of the celestial choirs on the advent of humanity, when "all the sons of God shouted for joy."

The Divine Being would not himself indulge a monotony. Even the *Absolute* possesses elements of novelty, and successions for Divine complacency.

The yesterday is not *renewed* with Jehovah. He is an Eternal *now*. If his works are *apparently* thus; they are not *essentially* so. The revolving earth from day to day repeats, indeed, the formal aspect, as is apparent: but the correlations are varied; for the world constantly changes and differentiates its organisms. So likewise do the sublime tenants of the celestial spheres. Man holds his place thus in this magnificent category.

It can not be otherwise, than that with other objects, the Creator purposed, in projecting the human order of being, (whose province is in this line of researches, in the stupendous works of creation), that thus not only the glory of his own works should be exhibited to countless orders of celestial beings: but that likewise the enjoyments of those high

orders may be enhanced by human genius, by the possibilities of man's achievements.

If it were proper here to treat of that part of this work which relates to man's *experience*, it might be stated what varied availments for celestial enjoyments will be afforded by human *memory*, treasured up in the mind. Such memory, doubtless, is a most important means for entertainment of the heavenly orders, as purposed by the Creator: it is a most wonderful and *God-like* element of our endowments. It is almost *absolute* and *unconditioned* on time or space. The memory may be crowded upon, like goods on shelves, and be thus obscured here; but it is eminently susceptible of refreshment, and when active it in a sense annihilates time and space!

It is curious what God had purposed in affording to man this attribute,—as to ultimate ends. It is designed to gather up into persistent consciousness elements of thought and this attribute,—as to ultimate ends. It is designed to gather all in the scope of its dimensions.

Angels are probably older members of the intelligent universe: but they must be more limited in this regard from want of direct conjunction with matter, as before stated, and the records of their memories are hence less differentiated than those of man: and therefore man's advent to celestial society must prove immensely propitious!

The environments, must ever influence the human spheres of action. In this the moral status determines the matter, and moral sequences must necessarily follow on, to the next estate.

An apology may be in place throughout this *a priori* argument for encroachment upon the *experiment*: and yet, there are advantages that justify this order; and the reader will have a more explicit sense of some things stated thus. To make the very best of it, there is still lameness; for the very attempt of a finite mind to understand the unconditioned is oppressive. The very awfulness of infinitude is overwhelming now,—as boundless space and eternal duration,—but above all, the BEGINNING imposes bewildering thoughts, and so methods for progress can not be very conspicuously laid out.

We are naturally disposed to judge of the Divine Mind, by our own: and though *kindred*; yet we are often at fault in our understandings. But God has most graciously vouchsafed to us some marvelous powers; those of *logical induction, genius, ideality, memory, judgment* and the *physical senses*; and these first are addressed to functions relevant to the unconditioned. It is, indeed, in the experimental division of this treatise that those functions have their main province; yet even here in this present division there come many important elements. The conception of *analogies*, comes to us in fine estate, and the laws of correspondences, and environments serve us well: and with such equipments we proceed.

Analogies play upon such ideas as we entertain of the *sands of the sea shore; the drops of the ocean, the stars of the heavens*, and so our thoughts of infinitude are accommodated, in a measure, because these analogies though limited do yet elude enumeration.



The happy correspondences of the objects in the great system of nature; all tending to completeness, bring us to determine by observation, the fact that all things of Divine appointment are for good. Even the one seeming exception the permission of human *preferences* is given for the very highest object, affording the stupendous conception of VIRTUE. This, with us, is a conditioned *principle*: but with God it is *absolute law*. When the human is unified with the Divine it becomes law also.

Progressing now, a little more in metaphysical considerations, some more extended suggestions may be in place as concerns objects had in the Divine Mind in the Human Creation.

Popular thought seems to have consented to the idea that as this world has such a well appointed population, continually ascending in point of construction to greater differentiation, it was fitting that a final *head* should be put in place, and that thus *Man* was created. This is a nice little piece of logic: but it is hardly worthy of the premises. All through this treatise on human destiny a very greatly more extended object is maintained: one that is more respectful to the Creator.

Here then, in the scope of the many necessary allusions to the subject, some formal propositions will be afforded, and which must, in turn, be again adverted to elsewhere.

The old thesis that "*the chief end of man is to glorify God, and enjoy him forever,*" is undoubtedly one of the most elegant of synopticals: and will serve well as a text for what will be more specialized in this place.

It is evident from a proper *a priori* standpoint, that man was placed into a *reciprocal* relationship. Intelligent beings are *kindred* in mental constitution, however, varied in moral aspect by results of violation. Nationality is the characteristic of all. The universe is homogeneous: populations are *reciprocal*. God is the *All-Father*. Each family of intelligences has its appointed realm. The human family is now placed here on earth, and man is a *conjunctive* being, compounded of *Spirit* and *matter*; and is, in so far as we know, a unique order. The two constituents of man possess him with extraordinary powers and resplendent functions. What is stated in the chapter of Biology, and cited elsewhere, represents these functions: and here there is needed primarily a discussion of the coördinates.

Man possesses the spiritual elements of angels, and in the scriptural division it is cited how the minds of non-corporeal intelligences, as angels, flow in with our spirits, as do men's thoughts flow together in conversation: there is *kinship* thus. It is seen also in this cited division what close sympathy exists between the *different* orders: and what mutual ministrations occur. The human is the complement of the angelic: neither is complete alone. A great portion of the human family has, indeed, become morally estranged, even also as some of the angelic orders have. But in appointment there is a unity of purpose and the relations are reciprocal. The angelic orders require the conjoint functions of the human powers for their completeness, such as genius, art, science, and all the peculiar aptitudes that spring from the union of spirit and matter, as in humanity.

If man had not been appointed to a translation from this physical environment, the case would have been different. But reflection teaches that the human endowments contemplate transcendent functions; such as relate to other spheres in the universe. Here, now, opens out a scope that shows the intended outcome of the human creation. The translated human will be in touch with all worlds, and will perform transcendent functions elsewhere, and the angelic families will be in felicitous correlation.

Is it not reasonable that God had contemplated just this very order of things? Is it not in the very instincts of the human mind to love to make a show of things that delight us? Is this in any degree derogatory? Is it in any degree inconsistent with what we can rationally judge to accord with the mind also of God? If it were in place here it might be cited what Moses recorded of the similarity of the mind of the Lord to that of man, where the *likes* and *dislikes*; the pleasure and even *anger* (?) of the Lord are cited. But aside from facts that relate to experience, a philosophical induction absolutely demands this correspondence of mind in the realms of being. If such assumption were not admitted, then the entire scheme of creation is *untrue* or *discordant with reason!*—it is thence a FAILURE!

We can not, of course, judge adequately of what angels think of humanity, other than as evinced by history: yet we do know that they are in sympathy with mankind: and when scripture is cited it is manifest that this sympathy is strong, as noted by divers events. / But as to the purposes of God concerning man, induction leaves us not in the dark. The

Creator was not without consciousness of what transpired among the consociate intelligences during this Creation. The records show that "Angels desired to look into these things." So it can hardly be supposed that the Creator ignored the sentiments and opinions of eminent spirits about his Throne! God was pleased to present this new spectacle to the Celestial Hosts. Especially must have been the high order of *intellect* afforded to man, and his high moral tenure, as a *free agent* amidst such extraordinary possible contingencies. The denouement, requiring the painful expediency of Redemption, proves the exalted capacity of *free-will*, in the face of the awful contingencies.

With these premises we go into altitudes, not of conjecture; but of sound logic. The Divine Mind had purposes *high as heaven*, *sacred as the sancity of his own throne!* He purposed an exhibition of an order of intelligences competent to manipulate elements of Universes and hold functions of inter-Imperial governments!

The moral dispensation alone involved an awful responsibility. In all else man has *answered to the high design*, and evidently will still do so. It is in this latter realm of the human sphere that the plan of this work has its scope. The moral province is occupied by thousands of writers, theological and even secular. But here in this field,—wide as it is,—is thinly occupied by laborers.

The sum of the exalted functions that the human employes will perform will doubtless require an eternity to recount; and here in this *a priori* notation some pertinent qualified assumptions only are possible. It is allotted thus to man to



display to spiritual, i. e. non-corporeal intelligences in the Universe:—doubtless not without conjoint functionaries of like organization—the works of God in his physical empire. Just exactly such work man is now engaged at, here in this life. Here, however, the physical environments, handicap us, by the prevalent physical laws that control the elements of our corporeal bodies. But this campaign is yet of infinite importance because we obtain here advantages of very peculiar character, even such as will serve us when the spiritual rehabilitation will have been attained. These specialties: are they not in exposition elsewhere in the appropriate chapters?

No dogmatical holdings concerning man's future *bodily* aspect, must here be permitted to be obtruded. Such discussions are indeed interesting: but the scope of this part of the work proposes occupancy of ground not yet much occupied: but which will nevertheless in some of the subsequent chapters afford practical pertinent thoughts and analogies. That a body is to be possessed is most evident: and such body as shall be free from the obstructions of the physical laws, is also evident. We have analogies that are of obvious pertinency: our *thoughts*, our *idealities*, *memory*, and other intellectual powers are not affected or conditioned by the physical laws even in their present functions. In the next estate all our powers will have the same facility for performances as those here but vastly greater.

It is hardly in place here to discuss the aptness that the departed have for any correlations practically with affairs here in this life. Elsewhere this is discussed.



What can be stated *a priori* as to the outcome of human life, is not simply a matter of speculation that we may throw into our logical inductions. We have such very practical means for *sound* inductions, that we are as completely at home, as we can be in matters of history. What do we predicate of the adaptation of the eye to light, and the ear to sound, and so of all the senses? Each of those adaptations is proof of a correlation. Intellectual powers are as *positive* in their appointed *correlations*. When Leverrier was led by a logical induction to assume that an outer planet existed, he was so fully convinced of the reality that he placed his telescope exactly where he found what he was in search of. We have powers here that have not their full complements now and logical induction tells us we have a position *awaiting* us for *such adaptations*, this is elaborated in ensuing chapters. Here it is in place to cite certain correlations only.

A probationary state always implies *another* state. That other state must have its appointments in accord with the functions of the probation. This is always conceded in affairs of moral character. But why not also of other functions belonging to our intellectual estate? Some persons that have prodigious intellects are cut off just as these powers are culminating, and this by causes or accidents they were not responsible for. Powers that we possess here and which are not complemented by opportunities, are of very varied character. Must not these complements that await improvement be alike varied? This proposition now lies in the line of the intellectual faculties. The moral have attention continuously; but the intellectual are only admitted

commonly as *adventitious accompaniments* or *habiliments* —POOR DWARFED ORPHANS! these habiliments, if they are not too rude, may be admitted into *civilized habitations*, in public sentiment.

No one philosopher has any quarrel about life devoted to morality; and no *doubt* exists as to the outcome of a pious life. But the *philosopher* recognizes virtues also in matters of intellectual culture: what of them?

Admitting that the moral powers of man are chief, and that stupendous results are awaiting, after all that is achieved here, God had additional intentions in supplying the other powers by which man is endowed. There were also objects external to moral sense, so *vast*; so *significant* that it would not seem possible that any well-balanced mind could conceive otherwise than that the Creator had a proportionate regard to the physical creation. It is not in the sense of vastness alone that the matter is here cited, but in the *elegance*, *completeness*, and *glory* of the physical creation: the nice adaptations of means to ends in nature: and the unfathomable skill displayed in all things. We see thus the vast adaptation to scientific researches, and intellectual improvements.

In the chapters on the sciences in the next division the diversified adaptations to future employments and researches are amplified, and here only the reasons of things so appointed are more in place.

What the laws of nature teach here, namely, that organizations have their ends strictly in *uses*, applies quite as *positively* in other realms, as in this one. Here all organs not

put to use, become dwarfed and finally become obliterated. Even the important organs of the special senses are subject to these laws. In the next estate such dwarfing is improbable.

The same skill that has adapted the senses here to their environments, has also differentiated the objectives to the subjective demands. So if the physical universes are continuous, then also will the *complements* to all the *differentiations continue!* The human mind is the complement to all objects of universal nature that display any properties for observation. Every faculty, therefore, that we possess, has its appropriate complement, and this holds *eternally good!*

Questions concerning employments in the present life that hold their relations alone to our physical necessities, afford no valid objection to the idea of future employments. Our capacities are infinitely versatile, and with the same powers we even here change about our employments in every direction; but still they are employments.

## CHAPTER XVII.

### HUMAN DESTINY ON EARTH.

THE necessity of an Earth Life as relevant to the final Destiny, was most certainly a specific consideration by the Creator, for object of culture of an order indispensable to the full and sublime purposes of God in His plans of the Universe. Our own Earth and Planetary System will serve as an example in our attempts of the study of the boundless systems of worlds in infinite space: but an attempt in the present volume to do more than to formulate even simply a practical *conjecture* of possibilities would be an undertaking quite too lofty: yet this statement may be ventured upon:—that not only our own world is an important item in the Divine Plan of the Creation, but every one else in the boundless universe. Correlations are universal, and have been from the beginning and will be to Eternity!

What the object of our Humanity is in *our* Earth Life, is probably the very same in all worlds, for all the intellectual populations. It requires world culture by all human kinds of beings, to fulfill the purposes of Omnipotent Wisdom!

As diversely stated in this book, it requires practical unification of spirit and matter for a complete humanity. Thoughts alone are not sufficient: and it requires the entire outfit of our five physical senses, by which the human soul

can form proper knowledge of matter and its laws, with their stupendous phenomena.

Genius and Art are required to be in exercise in every moment of our entire earth life time, in order for us to be able to perform our part in the drama of Eternal and Universal life. To be fully suitable denizen of the Universe we must have acquaintance with matter of all kinds, and must ultimately be able to converse and correspond with all intellectual beings of all worlds. True it is that finite beings will not realize all this fully. But it is in bounds of possibilities, and God has endowed us with intellects that are correlative with *all* things. It is only the infinite or absolute that is the *Perfect One*; but we are his children and offspring!

Whatever we lose or fail to obtain here is an incalculable loss since that we will not only part with the body, but we require all our time and opportunities in next estate to learn and obtain what comes into current future experience. It will be with us, like as it is with a tradesman here to undertake labors and business without education and without tools.

Present culture is even here essential to happiness. We are social beings and need adaptation for society. How prodigiously awkward an uncultured one is in cultured society: and the novice feels this immensely.

Most assuredly our present culture will be our passport into the social orders in the after world: where societies are in eminently advanced state, doubtlessly in endless orders of



progress: and it is a patriotic sentiment to desire that emigrants from our world be accomplished persons.

This life is our world tour, and Eternity will witness our availments.

It would be preposterous to suppose that among the vast populations of rational beings in the universe of worlds there are not countless personalities with whom we could wish to make happy acquaintances. What an *intolerable* experience an Eternal regret will be!

Treasuries of knowledge of the material elements of the physical domains, will be a rich estate. To give, now, somewhat of a conception of it, we may cite to mind the happy experiences of the departed sages and philosophers, as Newton, Herschel, Bacon, and learned persons generally.

Jehovah intended we should have a happy eternity from the avails of this present life: hence our complete equipment of intellects, and world wide opportunities. Our Heavenly Father dislikes indolent persons, that ignore the blessings he has bestowed. Jesus told of this in his allegory of the judgment, in the sad utterance: "*Depart from Me I know ye not!*" Then note the precious words spoken to those of good works. It was not criminal conduct of the one class, and sacrifices of the other: it was proper *employment* and *good culture!*

It is in the Divine Plan that when we have made proper achievements in the present life, we shall then be permitted to pass over to the better estate. We call the passage *Death*: but it is the way to *Life!* The next chapter will recount the matter: and the chapters on the *Practical Sciences*, illustrate the means for the Enjoyment of Heaven and *Eternal Life*.

What is presently to be stated of the certain persistency of ailments of the applied sciences cultured in the present life, will doubtless be surprising to many unphilosophical minds. But others will not fail to know the reasonableness and absolute purpose of the implantation of physical powers into our intellectual or soul element of being:—and that it must relate to our future life. Our simply sentient nature does show a happy complement to our thoughts or soul powers. Love of industry, taste for knowledge, ardent endeavors for understanding, or love of philosophy, are all most certainly *prophetic* of uses after death: and because the present physical life does certainly not alone explain the Divine purpose of the implantation into our immortal nature those exalted powers that so greatly transcend our earth necessities!

How immeasurably beyond the endowments of all the lower animals are our intellectual powers! Those lower animate beings, alike require physical life necessities, food and protection, but no intellectual powers are needed for them: physical instinct is sufficient, and those orders of being certainly enjoy the blessings of physical life. Humanity also might be thus happy independently of the superior endowments.

Nor do the higher *present* life means of enjoyment explain the existence of the unconditioned aptitudes we here possess. If our thoughts were confined to conditioned limits, then the case would be different! But our thought powers are very greatly unconditioned. Even the suggestion in thought of a future life—immortality alone would complete the argument.

But, now, the availment of the applied sciences for future life progression, comes properly into the premises. Culture—the storing of knowledge possible here, and continuously made is absolutely pertinent to the future life. Cumulative intelligence is not a real necessity for completeness in the present life.

Our power to intellectually manipulate the physical elements by use of physical functions is an *immortal* power! Death does not impair or destroy it. An acquaintance with the physical sciences is persistent after death. *True*, memory as experienced in the body is not always persistent. But this is on account of physical obstruction conditioning it: and the power of recollection, or reviving memory proves the fact that essentially memory is not destroyed, but only masked over by obtruded other sensations. Like as goods on a shelf which may be hidden from sight by interposition of other object: but which may be discovered by removal of the obstruction: so memory may be made conscious again by incidental conditions. Death of the body removes obtruding physical consciousness, from the persistent soul, and memory that is the spiritual impress on soul consciousness will be intact ABSOLUTELY. As shadows are obliterated by removal of the forming object: so the removal of the physical elements (body) will leave the soul consciousness intact. Memory is persistent consciousness of impresses on the mental element, the soul.

The application of this citation, is intended to represent the educational impress on the soul or intellectual conscious-

ness by experiences in scientific pursuits. This impress is cumulative, and will redound to eternity.

Now, a citation to the delights or impresses that are awakened in memory, oftentimes, of antecedent experiences are often very happifying: and this even sometimes after lapse of considerable time. Skill in the arts, delights in culture, when brought into thought take on really the same complacency as was antecedently enjoyed. The argument here is to the effect that our knowledge of the arts and sciences that is gained in the present life will not be lost in the death of the body.

Doubtless it is in the order of Divine Purpose to supply these availments to the enjoyments of Heaven. Not, indeed in the very same states of experience. In the spirit realms the mind can manipulate, in fact, through the functions thence prevalent comprising all the principles of philosophy and facts of science.

In these transcendent experiences each individual will experience the delights of thought and culture in his own order of endowment and culture. Idiosyncrasy, is not an unapt word to express the sense.

#### APPLIED SCIENCES.

How marvelous is the fact that all literature so largely ignores the applied sciences, as prophetic of the means for intellectual enjoyments in the endless future. It is very true that frequent adversions are made to the boundless domains of the Universe: and there are happy allusions to



"Scenes of Paradise." But the *methods and means* of enjoyments escape notation very largely.

It would seem that the special proclivities of human minds, as here known, might be readily judged to be innate, or implanted, for the very purpose of uses, and enjoyments, not only in the present, but also in the after life. People in the present life betray endowments of very persistent character, that generally lead them into pursuits, in which alone they are contented.

Thus we find the vast varieties of human industries here, and the many different professional pursuits: while among those less inclined to work, such seek their pleasures in other varied attractions.

Those very strong proclivities in people hold them for lifetime in the same pursuits. Still there are exceptions.

How notably too the characteristics of men's affinities and themes of entertainments are shown by the patronage they give to institutions and enterprises. What notable bequests are often made to universities, colleges, churches, and places for amusements. Patriotism, Philanthropy;—objects of Science and Art, are also greatly promoted, and this mostly at end of life. Will death *obliterate* all these characteristics of people? No certainly not, and here are notable prophecies of what their characteristic proclivities will be in the after life.

Those implanted proclivities rest in the mind, which is the phenominal of the soul; and all the availments of the activities that are developed from those implanted proclivities, as



evinced in the Arts and Sciences will most assuredly survive death, and have their fruition in the higher estate.

It is by no means otherwise than that the instinct proclivities of the soul will be manifest throughout eternity: and thus those loves of the arts and the sciences will surely be persistent.

It is believed, thus, that no intelligent and cultured reader will be surprised to find the discussion of the sciences, as subjects of heavenly employment, if our identity is to be continued. Certainly no soul function practicable here will be lost in eternity.

In all that is thus stated concerning the certainty that the departed will be interested, and be employed in the practical sciences and arts, it is not implied that it will be in the order of the deployments, in them as is done in the physical estate, in the present life by those in active employment.

SPIRITUAL BODIES, are declared to exemplify our *identity*: and who could rationally believe that our spiritual bodies are less real, and available in activities than our natural ones here? Though most undoubtedly those bodies will not handle matter in the manner we do now.

## CHAPTER XVIII.

### INDUCTION.

LOGICAL induction, ages before Lord Bacon projected the Inductive Philosophy, Human reason had practically, and persistently been projected into the arena of ontology. Thoughts concerning the reason of things were ever indulged. The human mind is so constructed that the correlation of cause and effect is naturally regarded as a positive necessity. Nor does this characteristic belong exclusively to mankind. It prevades the instinctive powers of many of the lower animals, and this to an extent as to induce many people to believe that the principle of reason is certainly possessed by divers species of animals. No unusual proceedings are witnessed without some attention for observing of a cause. Surprise and even fear is caused by unexpected phenomena.

Just in proportion as the endowment of reason is possessed by mankind, so is the natural proclivity to understand *causes* for things. When philosophy had become enthroned on the human mind then came the endeavor to know the object for Human Existence. When the idea of an objective creation had been acquired then it became the continuous study to know the purpose of man's existence and his destiny.

The subject of *Human Destiny*, thus dates as one of

earnest thought from the *beginning* of human thought. The most universal belief has been that *happiness* or the pleasures of life to sentient beings was the object of sentient being. In this we have the origin of the universal conception of a benevolent Creator. The people of all degrees of intelligence, and in all ages have thus believed in a Beneficent Creator.

But the cessation of life naturally has occasioned doubts as to the fact that happiness in the enjoyment of life is really the purpose of sentient existence. What then *is the destiny of man* has always been the question, and the consensus has been that life *here*, cannot have had its being for object of present happiness only: and as death or departure is universal, there must be an object for existence beyond the present life. The doctrine of a future life thus was naturally conceived among all nations in all time.

The antecedent chapters of this book give an account of the varieties of belief concerning Human Destiny as held by the different nations of the earth.

Now in our day when history has brought to us the avails of thought in the past ages, and when additionally the progressive human intellect has afforded its immense treasures of knowledge it may well be expected that clearer views of Human Destiny may be had.

The burden of labor of this book is to make apparent what light has been discovered in this all engrossing subject.

In the detailed sections of the work the clearest portrayals of proofs of high purposes are contemplated in our destiny here and hereafter. In the present consideration, general

views only are purposed. It may be proper, however, to give here the different aspects and modes of the display of God's purposes in Human Destiny.

It requires no great effort to prove that even in the present life it is apparent our Beneficent Creator has planned for the attainment of a vast amount of happiness when even but moderate attention to development is given. But incomparably greater are in waiting for us after death if only we have due diligence in our preparation for the reception.

What is sublime also in the case is that the very means for our qualification afford us happiness in our achievement.

Even as exhibited in our means to live here as in eating and drinking, and all our necessary exercises pleasure comes to us. But the physical delights of life here are not the chief. Our moral, intellectual, and social endowments are paramount in a vast degree.

The exquisite sentimental endowments, that we possess, have their complements fitted for pleasure here in their development still more happily than are our appetites for savory food and luscious fruit. Our sense of sight is accredited as most conducive to pleasure in our experience. The beauties of nature and art are exceedingly attractive. Some of the grander phenomena of nature are really overwhelming in their impression upon us. The writer of this, enjoyed a scene in which divers of the elements of nature conspired for the grandeur of the effect. It was at time of a sun-set on the coast of Antrim on the North Sea in Ireland. Standing out on the pavement of Giant's Causeway when the tide was out and a point of observation was far out

in the sea on the basaltic floor of the causeway stretching shallow over to Fingal's cave, and the sea in a peculiar undulation of most gentle rolling waves. The sun was just sinking under a long stretch of banded clouds that were tinged by the departing rays of the orb of day, were adorned with a magnificence of every color of a rainbow so impressive that the enchantment was so bewildering as that the inflow of the tide had almost entirely surrounded the slightly elevated causeway before it was observed. Silver linings touched with pure golden rays, themselves mottled by purple shades when the cloud bands were open, while on the margins were the constantly fading of the exquisitely tinseled spangles, of the fading light. This sheen extended all along the horizon in the west ocean stretches. Below, the sea was black, between the swells but lit up by the reflections of the colored band of the cloud belt, with just the same magnificence as seen in the sky; but marvelously more grand, for the gentle swells of the dying waves changed the flood of beauty continuously; *wave after wave* rolled on across the sea; every one tipped with the exquisite colors reflected from the tinged sky belt, while as constantly the colors were blended downward into the purple and black troughs between the swells. This sheen of glory stretched for miles over the sea, with continuous changes of luster.

Behind, while standing off in the sea causeway, where all was glory; yet on the frowning coast of *Basalt* columns rising 180 feet above the sea all along for miles, now made a contrast that produced a shudder of sensation. The contrast was the most marvelous that can ever be seen.



How imminent here were the powers of nature. The off-stretching of the rolling tinged sea away into the measureless distance gave the impress of boundless space: the sky was painted by God's own matchless skill while the everlasting rock coast impressed the sense of absolute immutability! But there was also a marvelous hastening away from this overwhelming enchantment!—the tide drove us off.

Standing on Koanick-stool on Goat Mountain at Heidelberg at sunset afforded another scene of glory, but of a different cast. Stretching on the south was the lofty range of the Alps: on the west that of the Vosges with the valley of the Rhine like a meandering thread broken continuously along the darkening valley. Below also there reposed the stolid old city where Martin Luther contested the dominion of the Pope. The ruins of the massive old castle lay all about its cloven site like so many mute witnesses of human strife. Yet all in all the impression made on a visitor is one that is life enduring; holding memories that linger like an enchanting, alluring dream. But just before the sun set on that enchanting mountain whose slopes and clefts have every adornment that the power of human art can bestow, on forests of planted trees and flowering shrubs of every color, and art work in marble, wood and stone. Nor were the mingling throngs of every type, other than the moving features of a grand panorama.

But such scenery only impresses the beholder with features of natural beauty. Inwardly where is enshrined the human soul that has its God endowed culture *there* is the shrine of mutual endearments. The human mind that encompasses

every object of exalted sense! Who can tell its power of enchantment?

The subjective sense of humanity affords the highest means of enjoyment; for here culminates the avails of all the outer senses. Whatever, may be attained by all the external senses is blended in with the sublime sensibilities of subjective consciousness, that here evinces joys that allow not of measure but are boundless as is the ocean of love. One that has never been touched by the sublime charities of a Christian life may not realize the scope of this inner field of delights. The thrill of joy that comes to the soul of the devoted saint is immeasurable when rare opportunities come for doing good acts. When responses of abounding gratitude come for favors shown, then comes also that profound gratification that no other but such as has been pervaded by the love of God, can know.

Late progress in discoveries are prophetic of very rapid development of human genius in coming years: and the mind will soon redeem the body from toil.

It is not only the inductive powers of the mind that are to be accredited with human progress, lately so rapid. But skill of manipulation. Our mechanical availments now are amazing even to those most progressive in mechanical and art culture. Machinery is doing surprising wonders now. The comical expression of the wag who said he did hope no contrivance would be discovered that will supersede the necessity of *eating* and *drinking*, is not very extravagant, for our bread now comes to us by *machinery* throughout all the processes of rural industry.

Our transportation now is effected by appliances most convenient, and of invincible force. When steam power was first discovered as an available mechanical power a great revolution occurred in locomotion. Our poor horse and ox is now liberated from toil, while our comfort is greatly enhanced. But the mechanical availment of electricity is proving of vastly *greater* service. The electric cars, and auto-motors now come to our convenience so naturally that we think it strange if we must wait a minute or two for a connection.

If electricity does not behave itself to suit us we immediately contrive means of torture, since we know that the electric current is only mechanically available by interruption and manipulation of its currents.

While earth and sea is now traversed by such great facility, human ingenuity is busy to invent appliances of successful air navigation. This will now be speedily effected.

But chemistry and natural philosophy will now soon come to the fore for thought, and life comforts that will be so much enhanced.

But natural philosophy will also bring its contributions to human development in the domain of mind. The mysteries of nature will disappear, and so the problem of the origin of species, and the evolutions of the physical forces in nature in adjusting the laws of nature in formulating the physical processes that characterize earth, sea and sky.

The data of earth's history will be clearly made out. The depths of the sea will be surveyed, and the unseen worlds of organic life will be revealed. The subtle phenomena that

cause diseases of man and beast will be discovered and the disturbing pathological influences will be successfully controlled: and the outlet of human life will be made happy as is purposed in the economy of nature. Man only has been backward in development and when he has come to full service in the economy of nature all things will be improved.

In the realms of thought there will be great progress. The phenomena of clairvoyance, hypnotism, spirit manifestations, and prescience will be understood, and our disturbances by displays of natural laws in the thought realms will cease troubling us. We will cease to be skeptical as to the disposition or power of departed spirits to be present among the living here. It would seem that the instinctive love of home so universally possessed would now be understood not to be an endowment of the body but of the mind. The gregarious instincts of the lower animals, it seems should—even this alone—prove that local attachments are natural. But these suggestions are not exactly in place here, while yet it is avowed that not the least tinge of fanaticism is indulged here. Reason and philosophy cover the entire domain.

The specific ailments of the several sciences for proof of high human destiny in the present life as well as the future life will be made in subsequent chapters.

## CHAPTER XIX.

### GENIUS.

ANOTHER, still more grand, and most grand of all products of the union of spirit and matter, as existing in our being, is *genius*.

The results of the union of distinctive elements, in all the kingdoms of nature are *new beings*: as is witnessed in *minerals, vegetables, and animals*: that is conjunctive unions do produce new entities,—the legitimate offspring of the *union*. Just so it is to be stated that *genius* is the product of the union of spirit and matter in our humanity.

This product enables us to take cognizance of two universes—the material and the spiritual. It is hardly conceivable that simple spirits,—such as angels are commonly supposed to be,—can handle matter as can the human: and it would not perhaps, be unreasonable to suppose that such beings obtain their knowledge of the material universes through duplicate orders of beings, such as man. The historic phenomena attendant on angelic performances are not stated to be by pure angelic spirits. They may all have been by the translations of the human—they are all denominated *messengers*, i. e. *angels*.

But without speculating on facts that lie somewhat outside of the domain of thought now in place, it is desirable to follow out the legitimate line. *Genius* at once is in service



in all the superstructures in the divers mechanical arts, the theoretical compositions, and *practical availments* of thought.

Genius is the God-like element of our being: it is the *creative power* of man. By it we proceed in all constructive measures, in every line of employment. Nor is the physical domain the exclusive theatre of display. The esthetical domain, moral science, and all abstract metaphysical systems of thought get their fine touches of elegance, beauty and completeness from the subtle availment of genius.

SOLAR SPECTRUM.—Until the key of genius unlocked the bar to the knowledge of the materials of the heavenly bodies, even the availments of the Newtonian discovery of the law of gravitation, the phenomena of the occupants of space seemed to have their service only to inspire the esthetic taste, and to afford light to our earth: and this globe was regarded to have been the great end of the works of Creation. But the avails of the solar spectrum, led to a series of discoveries—all alike owing to the availment of genius—that, at length has opened the sidereal heavens to such views and unfoldings, as that the stupendous systems in the boundless reaches of space have been analyzed and have afforded to philosophy and astronomy ample elements for specific demonstrations.

When the solar spectrum afforded by the analysis of the rays of the light from the sun, the veritable fact that the sun is composed of the very same elements or substances as those which constitute our earth, it became a logical

question whether all worlds may not prove to have the same constitution. Thus induction by the avails of genius, opened the universe to the human understanding: and the question: "Who can know the ways of the Lord?" was answered in a marvelous manner.

It was no great length of time thence until, not only the sun, but the planets were subjected to intimate inspection and analysis and the laws of the movements of the planets, together with the knowledge of their physical structure made it more than a simple hypothesis that all the stellar bodies were simply the innumerable duplicatures of solar systems like our own.

The comets and nebula, however, still involve a puzzle. The eccentricity and seeming irregularity of the movements of the former, and the anomalous character of the latter, challenged inductive reasoning and the profundity of genius to bring out a solution. Triumphs were awaiting: and it became evident that the comets belong to the solar system and differ chiefly in the eccentricity of their orbits of revolution about the sun, and their lack of compactness.

The nebula came not so readily to a satisfactory solution. Few, as their number at first appeared to be, the labors of the two Herschels soon proved that their enumeration comprised hundreds of thousands, and are in their forms and sizes endlessly diverse.

The labors of Whewell, Struve, Hind, Madler, Nichol, Huggins, Rutherford, Airy, Stone and others, as well as the Herschels were assiduously exerted to determine the character and laws of the nebula. One great question was,

as to whether they belong to the sidereal system, or whether they are exterior bodies. But all this without fully satisfactory results. Nevertheless, these researches prove the vastness of the scope of the human mind, and prove that we need endless progress still.

The grand galaxy which spans our heavens has been subjected to such persistent scrutiny as to present to us some startling conceptions of its stupendous character, not only as to the order of its structure but the intricate laws of motion concerned.

Prof. R. A. Proctor, by his researches, in the galactic circle came to a conclusion that differs from that held by the Herschels. His views contemplate the adverse of the theory which recognized the nebula as belonging to external systems; and thus made the sidereal to extend to all bounds in reach of the telescope. But either view of the configuration lessens in no degree the vastness of occupied space in the universe, for if the system of the milky-way comprises all in one system this can be no less extensive than the space of many systems.

But, taking now a view of the out-lying nebula: especially those of the Nebecula or Megellanic clouds, near the south pole, and other far off nebular clusters, it would lead us to judge rather that the systems were *divided*, especially does this appear so when the facts discovered by Sir John Herschel, and even recognized by Proctor himself (when arguing in another line) which is the vast voids or apparent voids that lie about these clusters or systems be considered. Sir John calls the regions about the Megellanic

clouds a "*miserably poor and barren region.*" Again referring to this seemingly vacant field about the nebula, he remarks: "the access to the nebula is on all sides through a desert."—Genius will *settle this*.

In the stream of Eridinus or Hydra we find the same segregation. Proctor, without any idea of stating facts conflicting with his theory of unity, recognizes this isolation of systems. He cites the facts as proving another theory of his, i. e.: that the stellar bodies are formed by aggregations of nebular bodies, and that the gathering up by attraction of the materials of realms in formation of suns or large stellar bodies, this dearth of the surrounding spaces is occasioned. But whatever the facts may be about the variation of these views the truth remains, that as stated before, human researches have afforded astounding results: and the circumstance that diversities of speculations exist prove only the intricacies and profundity of the fields of thought, and prove that we must *progress endlessly!*

The discovery of the solar spectrum led to *diversified* labors, and thus unfolded the marvelous mysteries of the universe, as now known. The next ensuing line of observations amplifies more the facts that appertain.

PHOTOGRAPHY.—The photography of the celestial bodies has done much for astronomy. The later experiments of Zenger, the Swiss physicist, on the corona of the sun and the solar protuberances are of very noteworthy character: in giving his experiments he said: "These experiments were made in bright daylight, and are all the more wonderful.

The lenses used were of very short focus, and by use of chlorophyllated collodion, to which ten per-cent concentrated etheric solution of chlorophyl was added. Upon the plate, so prepared, the rays of the solar spectrum were exposed. The chlorophyl absorbed all the rays of the spectrum faithfully. Nitrate of uranium added more effectiveness to the process." Admiral Monches has given endorsements to these experiments, and reported them to the Academy of Sciences at Geneva, (as noted in the *New York Literary Digest*, page 847, Oct. 1896). Zenger proceeds and says: "By this photograph the aspects of the corona of the sun proved essentially variable, and succeeded each other rapidly: first a hazy corona all around the disc of the sun, except about one-tenth of his circumference: next a hazy cloud of very irregular shape was formed about the sun with the face of the sun seen through it at one edge of the corona; and the opposite side the cloud-like corona widely extended: in the following, this cloud was measurably dissipated, or thinned out in flame-like streams: then came a figure that presented the sun in the midst of a narrow halo all around it: then came a figure of the sun fairly in the midst of a wide halo with streams outward, and the final one of the exhibits presented the sun with a halo about him, like unto the fourth named, except on one side where was an opening of fully one third the circumference; and about the whole there was a wide misty, but thin cloud of light with streaming margins."

The explanations given of some of these varied appearances are as follows: "In the first there is the effect of the



fall of meteoric matter upon the sun from directions almost entirely around the sun resulting in a halo of parabolic paths in their combustion. In the second photograph we have the effect of a cyclone formed around the immediate corona by the fall of meteors. In the third, the cause and effects are similar to those of the second, only that the meteoric matter may have been less dense: or the time of observation may have been in a later stage of the phenomenon." A statement is also given of the effect of a comet passing near the sun, but the impression was not sufficiently defined to be reported yet the tail of the comet is reported to have swept over the disc.

What wonderful results have thus come already from the avails of genius in the practical arts. This inspection of the sun, with the common phenomena which occasion the sun's light, and his variable aspects, and which sheen was transferred as a photograph, is a grand triumph; and happily indicates what is in store for us to know in our more advanced experiences and studies. The reflections therefore, as to what an eternity of observations will afford to us is overwhelmingly engrossing.

Photography of the stars has now come to great results and what is yet to be expected is in an eminent degree promising.

This same Swiss physicist has given us the results of other experiments which, if less important, are yet not less interesting. "In dark night, without light of moon or stars, with the aid of the florescence of uranium salts with gelatino bromide of silver plates sensitized with cosin or

erythrosin for the yellow or reddish-yellow rays, he took fine landscape pictures. He photographed Mt. Blanc at midnight under a cloudy sky across an air space of 48 miles. All the details of rocks and glaciers appeared in spots of the picture."

After the discovery of the X-rays by Prof. Roentgen, photography took on new forms and developed the progress of the art for vast usefulness. Already in surgery and diagnosis of diseases it has availed much.

What is to be expected from the powers of such character, when prolonged to eternity, in continuous development not that instruments are there required as here? Is it not true that our powers here constantly progress in development and usefulness up to the day of our death? and is it not also true that most of the eminent scientists die young? and men of mightiest genius die in the very midst of their greatest discoveries? All proper judgments will declare that there *must* be a future beyond this life that will admit of continued progress! and probably in all cases every individual will proceed right on in the chosen line of his adaptation, and by availment of his former experience. His environments must correspond with his faculties and powers: and his opportunities must be parallel. Nor can it be supposed, rationally, that the correlations and spheres of activity among those of his own species or those of higher or lower orders will there interfere, or that there be any lack of comport with any measures of moral achievements made by him here, or obtaining there:—causes and effects ever *correspond!*

What inductive reasoning and all available genius may do in all the realms of science cannot here be fully conjectured. This thought corresponds, certainly, to what St. Paul states: (first Cor., Chap. 2, verse 9).

The hundreds of thousands of inventions that have been made, which have in so great a measure redeemed man here from toil and affliction—the brain redeeming the muscle—cannot be here recounted. All human industries have been revolutionized for good by the avails of induction, and the achievements of genius. The economy of nature is so adapted as to afford development of the real facts of the universe.

## CHAPTER XX.

### PHILOSOPHY.

IF we take the simplest definition of this term, namely: "*the reason of things*," then, in coming now to the consideration of the practical sciences, it may be well to take up this consideration. It is natural for all men to look for the *reason* of any occurrence, and this is a proceeding in philosophy.

Systematic writers, in treating on Philosophy, divide the subject into several sections. This is not necessary here: nor would it be best to try to be systematic when only the object is to contemplate the general scope, and ascertain how far it is prophetic of availment after death.

If we could not reason on things here which are of interest to us it would be an untold misfortune and our social and intellectual, as also our moral enjoyments, would be of comparatively small extent.

The reasoning power or philosophical investigations appertain to our mental faculties, and no matter of thought passes which does not affect our reason.

Philosophy concerns all the sciences, and the greater the import so the more does philosophy serve us in contemplation and availment.

Not only are all the mental sciences in the domain of Philosophy; but the physical, still more. Nor do the mechanics leave it out of application.

What will death do with this faculty of the mind or soul, which makes philosophy a chief availment for all things of thought and employment? It affects it not *at all* essentially. As eternity exceeds time, so the proofs that our reasoning powers or philosophical proceedings are the more inevitable.

Unless the mind or soul be extinguished, our philosophical aptitude will be in the greatest completeness. This phenomenon will characterize our status in intellectuality throughout time and eternity.

No problem will ever traverse our percepts without an appeal to Philosophy. However stupendous the objects or the subjects addressed this availment is the parallel.

Every employment in life,—professional, political, mechanical, industrial or esthetical or ministerial involves philosophical deliberation.

Some of the specific subjects that come into philosophy as a department of science, such as light and electricity, may be discussed under this title, as they are especially in its domain.

LIGHT.—One of the first impressions made upon our sense of consciousness is *light*, and there is no other thing that affords better means to prove what the future world will be to us. The very fact that we do not know what light is in its substantive character, would alone prove that we need an endless future for learning! If we say that light is a material element, we are, at once checked off by the fact that no definition of matter will prove us out. If



we say it is an immaterial substance we get into trouble in our endeavors to explain its phenomena or behavior. When we say it is the effect of motion we are still in an intricacy. But this we *can* say, that we know a great deal about its *properties* and *phenomena*. We know of its amazing activity of passage, 186,000 miles per second. We know that it is our chief means of obtaining knowledge of form and size of objects, as well as of colors and divers of the sensible properties of matter: we know of its transmutation into heat and electricity: we know of its chemical properties as affecting organic and inorganic substances: we know that it is the chief joy of our sentient being here: and we can but believe it to be the same for our superior being in the future world.

Already have the properties of light served in what was stated in the analysis of the solar spectrum, by which it was proven that light conveys the properties of the elements in combustion, and that by the analysis of it as thus possessed we acquaint ourselves with the constituents of all the celestial bodies. Thus we interrogate light to inform us of the constitution of the sun and all the planets, as well as that of the fixed stars, comets and nebula. By the same means we become acquainted with the laws of distribution of the denizens of space, and the time and order of their proper and relative movements.

*The telescope*,—the product of human genius,—serves us to manipulate the light so as to reveal to us the secrets of the skies by means of light: so also the microscope reveals, by means of light the secrets of the immensely *small* just as

does the telescope the immensely *large*: and we delve into the secrets of the mineral, animal and vegetable kingdoms of nature, and extort responses at will!

A moral reflection may be in place here, as to what may be said of the destiny from neglected powers capable of such performances. The import, as realized in the present life, tho' of unspeakable extent, comes not, *a priori*, to any proper judgment: and requires an eternity for the theater of activities! How great a portion of people here are satisfied with eating and drinking; or with sentient pleasures! How many persons there are who go through a course of ardent studies, graduate at college, and then waste a life on nonessentials! How few there are who properly realize the full import of the present life, even with all the culture that wealth and opportunities afford! Now, if all the incitements of a matured and happy life here do not adequately call into development their God-given faculties here because of the inertia of their nature, are they to drop out into utter passivity in the next world? Some may answer, *yes*; if too lazy to secure what is allotted here, such ought to be deprived in the future. But, while virtue and industry are things of law and order it is yet to be remembered that we all are in a state of the conditioned, and the premises here involved are matters of principle! Who is perfect here in the sense the premises require? No doubt but all men will find the future world to have the proper adaptations to the moral status of all men. But there is more than *morals* that concern the intellectual man. It is the development of the intellect that is the legitimate

question here in this argument. Man is constituted an intellectual being of *boundless capabilities* as well as a *moral* one. A man may obey good moral instincts, and at same time pass along, in large measure, ignorant of the scope of his intellectual powers. Daniel Webster in youth was not a bad boy, but was a *dull student*, and perhaps would not have developed his mighty intellect, if external circumstances had not brought him to it. Thomas H. Stockton, who has been pronounced the greatest pulpit orator of his age, did not know that he had talents until incidentally called out in a public assembly, in his mature manhood. The same might be stated of thousands of individuals, whose greatness was accidentally developed. Millions of men have died before ever they had opportunity for the development of their powers. Indeed, may not all as well acknowledge at once what is proposed to be cited in this work that human beings have not in this life the full complements of their endowments, and that they are organized for the world of eternal progression. As to their moral status they unquestionably will be allotted a proper and just estate. But, as stated, the moral is not the entire of our nature.

ELECTRICITY.—What do we know about electricity? We know nothing of its essence, but are beginning to know much of its behavior, and power. Thales, 2,500 years ago, knew that certain substances as amber and resin possessed electrical power: and in all ages since, this wonderful agency has been treated of, but no one yet has determined its

*essential* being. Its phenomena have inspired awe and wonder. Its power and activity have ever been the chief cause of surprise and admiration. But it has only of late been harnessed up for work. Our surprise now is that its amazing applicability for quick and powerful work, was not earlier discovered. So, again it may be stated, as was in citation of light: the very *fact* of the vast ignorance of its *real* nature, during the many ages of human life, is a very great argument that we need an endless duration for development.

Benjamin Franklin brought electricity from the sky; but when he got it he did not know what he had; and he could not keep it when he possessed it. If he should not have gone on with his electrical researches since he died he would now be greatly surprised to see what we can do with this wonderful agent.

Genius sometimes seems to have been asleep, for it appears most strange to us now that the method of the transmutation of the forces of nature went so long unappropriated. It is surprising to think of the vast hydrostatic power of Niagara Falls, which now is being used for the elimination of electrical power, and this sufficient to do the work of hundreds of thousands of men at same time, should, for so long a time, have gone without the avails of genius sufficient to harness the power of the great water-fall.

Hydrostatic power, directly applied to machinery, without the intervention of electricity cannot hereafter be expected to be so much employed: but the water falls will be utilized for the generation of electricity which eliminates

such vastly more convenient force. Thus does progress prove that time is allotted to us here for uses and discovery. But time is limited here, and *eternity* must recompense us for the limitation.

Our storage batteries and trolley motors—the running of cars and traction engines; the local machinery found in operation everywhere is all prophetic of immensely more proceeding in the same way and also in divers other modes of application. While at present we complacently sit and talk of these things there are the workings of human genius going on in thousands of localities bringing up still wider and more ample service of electricity. But what will an endless world do for us in the contemplation of motive power?

The constant activity of electricity in the growth of plants and functions of animal life is well understood, and its service must soon be in habitual employment for remedial objects. Studies in this line are very interesting, and prove only how constantly the human mind is expanding in development and ripening for eternity—eternity! O, blessed Eternity, with its endless progression!

The question is now irresistible, as to how much this energy that ever *was*; now *is*, and forever *will be displayed in works of creation*, and the government of the physical universe is still in reserve? and right in this there comes a suggestion concerning one of the lines of intellectual employments that will engage the attention of departed souls with their new habiliments. What thrilling interest there must be with the departed to witness the creative fiats



taking forms in developments of universes by ELECTRICAL FORCE, not always slow as in growth of organic life, but often in rapidly constructing the frame-work of worlds! Nebular condensations: polarizations, with rotary and revolutionary motions of spheres: vaporous clouds and organic deposits: elevations of continents: mountain rangès lifted and endless seismic movements, all proceeding by Divine ordinances: and *electricity* is the obedient servant!—Do departed saints take *part* in the proceedings?

All beings have their several orders of endowments. Man has his in those things that are addressed to his class of mind and organic structure: and he will doubtless progress in the future world in the selfsame order of his organic, mental and moral constitution. Man here begins his training with physical forces, as well as spiritual: and there can be no doubt about his after proceeding being in the same duplicate order.

What the opportunities are in the next estate may thus be judged of to some extent, by what is addressed to our contemplation in this little world. We have here a world full of wonders and amazement in witnessing the electrical phenomena—the spectral borealis and zodiacal lights, while the terrific tornadoes, and startling flashes athwart the skies, from cloud to cloud, and up and down from clouds to earth. But these are local and not cosmical. How stupendous the latter may be we can not now even conjecture.

In the cosmical, the sceneries are varied to endless extent. When at dawn of this world's creation the fiat went forth: "let there be light" this cosmical light that then appeared

was not day-light, for the sun had not yet dawned upon the earth. It was electric light continuously evolved by force of aggregation. Such scenes, doubtless, are witnessed by the departed, in endless variety, still!

The phonetic power of electricity is not the least wonderful: from the startling peal and tremendous roll of thunder to the still small voice of the telephone receiver, we have all grades of tone and expression. But the amazing phenomenon of the transmission of voice to distant parts in electric speed is one of the most interesting facts of this subtle agent. Doubtless such agency avails among inter-world correspondence and will be in eternal practice!

Whatever may be the limits of our understanding of the elementary substances, as heat, light and electricity, or indeed of all elements here; it is no bizarre thought that in the more unconditioned after state this mystery will be in continuous solution.

The experiments of Maxwell, Edison and others go far in promise of partial solution here, of the identity of light and electricity, and these with heat evolving all the phenomena of each, according to the control of circumstances.

Still the great problem remains as to the essence of each, and the very fact of our lack of capacity thus is one of the great prophecies of the future deployments in the physical sciences!

## CHAPTER XXI.

### CHEMISTRY.

THE laws of Chemical affinity come high in their claim for investigation in the present discussion; and are very prophetic of future development. These profound secrets of nature have, in all ages, both puzzled the minds and enraptured the feelings of investigators. The triumphs of M. W. Freney and Feil, in their investigations of possible methods for making precious stones and gems by manipulation of aluminum with certain metals were great, and the impression made upon the members of the French Academy of Science was notable when these experimenters presented exquisite specimens of rubies, sapphires and other gems made by them. They then gave the formula for their manufacture. Diamonds were made of carbon in 1880 by J. D. Hannay in Gasgow, the crystals of which were perfect, and the gems were faultless in every respect. Since that discovery, and of late, other instances of like success have occurred. The writer of this remembers well what were his feelings of triumph while he was experimenting in the labors of his chair at college in 1863 and was manipulating with silica and alumina, producing very fine crystals of quartz, and varieties of agates.

But the economical application of chemical science here is most important. The manufacture of chemical salts,

and chemical reagents for the laboratory: and the various inorganic and organic chemical productions in service of the arts, sciences, economical industries and medical uses come first in order. These are human productions: but the rock deposits, in the beds of oceans present us with products of ever working chemical laws in endless varieties. The marine waters are powerful chemical solvents possessed of most potent acids as the *aqua regia*, or nitro-muriatic acid, —solvent of gold. This has possessed the seas of more gold than the mountains contain. So also other precious metals are in solution thus in the water world.

Subterranean streams contain solutions of minerals, even of those the most precious. The finest gems are deposited in exquisite crystals, as at Yellowstone Park, and numerous other places, in all parts of the world. In the coast range near Calistoga Hot Springs, California, there is an entire forest, the trees of which have been petrified into agate and opal. On the Bay of Tampa, Florida, a great bed of opal, agates and other precious gems are imbedded: the marine shells of the coast having been converted into the most beautiful iridescent gems, by replacement. What has thus been done in the great laboratory of nature can never be known, except to very small extent in this life; and the vast deposits of the rocks and other receptacles of sea precipitations must remain for better observations in the great future as by principle of *supernal X-rays* in the higher estate *in all realms*.

The all-prevalent chemical energies of nature, everywhere: and which were important agencies in Creation have

never ceased their activities, and never will. In the interior of the earth; the waters of the seas, and the subterranean fountains,—especially thermal ones,—there are constant activities. Our discoveries of fine minerals and gems—rubies, diamonds, sapphires, emeralds, topaz, etc., are profoundly interesting, though recovered by great toil and fatigue, and also with meagre success, when human industry secures them. Yet nature affords in some places mountains of garnets; prostrate forests of agate or petrified trees of opal, as in the Rocky mountains, the Andes, Himalayas; and diamonds in great stretches of South African sands. Even these wonders are prophetically projected to the heavens where the Eternal Imperial City has “streets paved with gold” and foundations garnished with gems. Such are some of the correlations of Human Destiny.



## CHAPTER XXII.

### MECHANICS.

RIGHT here, now, the mind of the uncultured man will stagger when mechanical science is assumed to be of availment after death.

In this life the most stupid persons are impressed by grand structures and engineering accomplishments: and with experienced individuals most exquisite delights are stirred when imposing structures or extraordinary engineering exploits are presented.

People travel thousands of miles to see such structures as St. Peter's of Rome, St. Paul's of London and the various Royal Palaces in Europe. The Structural Ruins, in Sculptures and Architecture, as Karnak and the Pyramids in Egypt, Petra and Palmyra in Asia; and the ruins of the prehistoric capital of Cuzco of Peru, Tenochtitlan and Zapotekas, Palenque, Copan, Uxmal, and Chichen in Yucatan, in Central America are most astounding to all observers such a City Ruin or province of ruins as of late discovered by Prof. Fontaine in Arkansas, covering 1,000 acres and formerly occupied by 11,000,000 of prehistoric people is suggestive of grand architectural skill when considered to have had sculptures superior to any of our day.

Will the impress on the memory by such spectacles be effaced from the tablets of the mind by death? Or to state

it better: will a mind that can take in such scenery perish in death?

The architectural grandeur of the City of God seen by St. John in his trance while on Patmos is suggestive of supernal architectural glory in Heaven, certainly.

The saints in heaven, with capacity for observations throughout the universe, will find innumerable exhibitions of architectural grandeur in their blissful expeditions.

If the architectural skill is lost in death, whence, then is the power for appreciation of such magnificence? Wonder if there is a single reader of this who would be indifferent in matter of capacity for such enjoyment.

The mechanical skill by which the saints in heaven can appreciate the skill in architecture of the Creator, is a matter of interesting contemplation.

If human denizens of the heavens, are to be the instructors of Angels according to the Pauline Doctrine, they will require development of their intellects for their sublime employments after death.

A suggestion comes here that is very obtrusive. Does not the citation to Dives, by Abraham of the voluptuousness of his former life imply that Dives had capability of the survey of his former habitation where Lazarus was in the habit of attendance at the gates of the outer courts of his Palace? If Dives had the ability to view one locality he had the same, doubtless, to inspect others.

Again, as to scripture suggestions: does not a presumption suggest itself to the mind that the statement of Jesus

that in his "Father's house are many mansions" there is implied structural buildings, although he meant planets of occupation in the universe?

Still another suggestion of architecture comes from scripture allusion to measurements of structures in the local heavens, when the pattern for the "Ark of the Covenant" was stated to have been taken from a structure in heaven; as also St. John's description of the structure of the "New Jerusalem," which was by measurements.

The saints in heaven will forever require the employment of their mechanical powers to discern the structures of God's Creation, and to assist the Angels who never had bodies that could put them into experiences with matter as man has, to form an intimate knowledge of the physical portions of Creation.

We now have only a very defective knowledge of God's works in other worlds than ours. In next estate we will explore these, and to understand them we will need mechanical skill in discernment. In this life, persons possessing such skill can immeasurably better understand structures and complicated machinery than others can. No doubt that such availments will serve after death.

Nor are the denizens of Heaven alone possessed of these powers in the next life. The unrighteous after death do possess their intellectual powers as certainly as the righteous do. This cannot be doubted. Jesus intended his allegory of Dives to be of service in affording information on this subject, when he cited the power of Dives to recognize the

things of earth. Of course other things are more strictly concerned, but the mechanical endowment of the mind cannot be ignored in the premises: for if so, then the mind or soul will be, so far, defective after death. This is not reasonable.

## CHAPTER XXIII.

### GEOLOGY.

PERSONS that have supposed that the after life consists altogether of *moral* character, may, in reading thus of *natural laws in spiritual realms* have entertained skeptical feelings regarding the doctrines here maintained: and coming now to the science of geology as a future study they may all the more disbelieve. But the great truth is that God has so ordained it that ultimate world-history is to be largely found only by geological researches that extend beyond present inspection. Object teaching of world history is absolutely necessary. Comparatively little of this history can be acquired in this life; and, therefore, this science is also a heavenly study, not in manner as here but by spiritual perception.

The geologist now recognizes a true and unmistakable record, in the rocks, of all events in all past time. Even in the plutonic or azoic rocks, there is a record of what their materials have had to go through in becoming what they now prove to be. The physical history of almost *any thing* can be adjudged by the *aspect* of its being, to some degree. But especially is this the case with such materials as those of the rock structures which are so very persistent.

But it is mainly in the deposition rocks, those formed in the beds of the sea, or bodies of waters where the silt



receives the *entire* of what the waters afford, whether this precipitation is from solutions or from mechanical admixtures. The dead bodies of organic beings are thus buried in the silt and are consolidated into rock.

The bodies in some state of all life in the waters, and such as are brought from land or air, after death will be covered in, successively, and being indestructible because excluded from the air or free access of oxygen (the all-changing agency) are thus preserved as medals of former living beings. This is the record volume of the earth's history.

These fossils are found in all the stratified rocks from after the azoic on to the latest rock strata, reaching to the time man appeared on the earth, and even human fossils are now found in the recent rock formations: and thus is found a general and distinctive history of all the ages of the world's history.

The earth, after the primitive fusion, was continuously under water in all parts for ages and ages—we know not how long, or what were the lengths of the days of creation, except that they were immensely long.

After 30,000 feet of deposits were made, consisting of rocks containing the fossil remains of three great classes of marine life, the Mollusca, Radiata and Articulata, there were superimposed successively higher types of life, those of the vertebrates, but still all marine animals as also vegetables. Then, after the additional deposits of about one-half of all the depths of stratified rocks, the deposits prove that land appeared by upheaval of parts and subsidence of other parts of sea-bottom. Land plants and terrestrial life

—forms now are found in fossil state. This was the Carboniferous age, classified with the Paleozoic ages, then came the deposits of the *Mesozoic* age of the earth when forests of trees and vast varieties of land animals as well as marine life forms; thence on were formed the old types of the fossils of the rocks until later on, the *Tertiary* rocks appear, which present life types approaching present orders of land and sea occupants. Such, without noting the many divisions of all these formations, is a succinct history of the earth's structure as we now learn it by avails of geological science.

Among the life-types, dynasty after dynasty appeared, died out, and new ones took their places. Thus the laws of organic being had their types in specific order: and we trace these changes by the character of the remains registered in the rocks. These are successive in order of stratification and register the successive life-types that afforded myriads of beings which left their remains in tangible forms, exhibiting the most delicate structures, minuteness of outlines and completeness of their appendages: and often so diminutive as to require,—many times,—the need of a microscope to detect them. But at same time also the ruder forms came in, and yet so distinctive as that the experienced geologist is seldom mistaken in the identities of species.

After land appeared, altho, first of small extent, the life types presented new characteristics: for not only do the fossils of plants and land animals appear; but the denizens of the sea also changed their characteristic types. The earlier kinds had already disappeared in most instances.

Entire dynasties, classes, orders and species disappeared while yet others continued. Great forest trees, 40 to 60 feet high left their remains in the rocks in divers sections, toward the latter part of the Devonian deposits.

When the Carboniferous age of our world's history came on, the plant life became greatly more conspicuous, while also more and larger land animals appeared. Sea life also had changed to yet greater extent than as was in the Devonian age.

To suggest here again some of the wonders of the life types that geology reveals, and note the myriads of entities that have had being, a citation may be made to what is stated in the chapter on death showing the great minuteness of some of the microscopic beings,—the *infusoria*—is pertinent. "In Bohemia there is a deposit of slate covering 40 square miles with depth of eight feet, each cubic inch of which was found to contain forty thousand million infusoria: and Sir David Brewster states that one inch of the Bilin polieschifer slate contains above one billion seven hundred and fifty thousand millions of distinct individuals of *Galionella furuginea*." Bewildering as these statements are we cannot refuse the statements of such eminent men.

A picture representing the world as it appeared in the Carboniferous age is most interesting, and eminently beautiful. The land, though not extensive, was yet densely covered by plants of wonderful character: besides the great *Lepidodendron* trees that existed in the former age, the picture now affords the great *Calamites*, *Sigillaria*, *Stigmara*, *Equisetaceæ*, Tree-ferns, and very numerous smaller

trees. Thus the islands dotting over sections of the sea were green with verdure, and were of very diversified outlines, and the vegetation ever-green.

After the Paleozoic ages, there came in the Mesozoic age. This was one of peculiar interest: for not only were all the old types of life superseded by new ones, but all now coming in were wonderful in size and character. Huge Reptiles now came into being, and a greatly enlarged variety of plants, and these of magnificent appearance, the stately Palms, Cycads and other similar attractive kinds. Among the reptiles were the terrible Ichthyosaurus, Plesiosaurus, Pterodactyl and the Iguanodon, which were coast denizens, while great Eneliosaurs dwelt in the deep seas. Sharks, Dolphins and Whales came in now, and the seas were full of life. Fishes were their chief food, except that the massive Iguanodon lived on vegetables and was a land animal.

When those ages had passed the Cenozoic or Tertiary age came on, which in turn, also brought new forms of life, and in still greatly larger number. The sea still had dominion, however, in that horizon, since that the Tertiary fossils are most largely marine.

During the Tertiary ages there were, in the central west of North America, large lakes or seas of fresh water where now the states of Colorado, Utah and Nebraska are situated. About these lakes there were large and unique quadrupeds, half reptile in structure,—the Unitatherium, Dinosaurs, etc., and many kinds that were forerunners of present species.

It was mostly after the Tertiary ages that the Rocky Mountains were thrust up through the earlier formations;

and Tertiary rocks now repose on their flanks, having been elevated by seismic and earthquake power ten thousand feet and more. After the Tertiary, came the Quaternary age, which was succeeded by the Drift, and then the present deposits.

In the Quaternary, the life of the world had taken on largely the present order of things, except that there were still some huge structures as in the later antecedent formations.

The Mastodon, Mammoth, Great Elk, and divers colossal birds existed then. The smaller animals as also plants were prototypes of the present species, as the Horse (*Palæohippus*), Ox (*Palæotherium*), Sheep (*Oreodon*), etc. The vegetation represented many of our present species, as Oaks, Maples, Willow, Poplar, etc.

Many persons express great wonder about the existence of the many strange types of animals that preexisted, and the great stretch of time that elapsed before man appeared, which was not until the Pliocene and Quaternary age had come. But the geologist has no difficulty about this. Man could not have existed on the earth before the time he did appear. All the preceding ages were needed, with all their changes; and the infinitely diversified life beings, as well as vegetable of like diversity,—all were required to prepare the earth for so high an order of being as man. He could not have subsisted on any of the kinds of food that existed before his age of the world. The soil required all the differentiations of the organic materials that the antecedent growths afforded in order to produce food for man. To



express it as has been often done the world was *preparing* from the *beginning* for man's appearance on the earth. The food that man requires could not grow until the soil had become prepared by the chemical, mechanical and vital agencies of all the foregoing ages for the growth of the food-plants required by man, as well also the flesh food adapted to his order of being as is noted in the chapter on death. So it was only "in the fullness of time" that man did appear.

The cereals among plants, and the bovine and other domestic animals, the flesh of which we eat as food, did not appear on the earth before the Pliocene and Quaternary age in which our species began. Geology, therefore is a study of vast interest, and is full of entertainment.

It cannot be supposed that our researches here during an individual lifetime will come up to what is possible for us to learn; and the after life is necessary to afford the proper complement by continued researches. Experiences akin to, kaleidoscopic visions of our world and all others must continue eternally.

It may be noted that the awful mysteries concerning the causes of the extinctions of life types at the ending of each of the great geological divisions, as after the Paleozoic, the Mesozoic and Tertiary: and the other great mystery as concerns the method of introduction of the new types at each division are reserved for the eternal estate: time here is too limited for these solutions.

## CHAPTER XXIV.

### ASTRONOMY.

ALLUSION is made to some facts in this science where astronomy is made available in elucidating *genius* and our *inductive powers*. But this most exalted science demands more to be stated in proving the necessity of a future life, for our completion in development. Any repetitions therefore are excusable. Our Solar system is taken by astronomers as the characteristic formula of the plan of the Stellar system. *Planetary systems* are recognized as the orders of the heavenly bodies: and our own is taken as the type: but the analogies are by no means complete for all the systems that the telescope reveals. Our system having a single sun as the center of attraction and orbital revolution: and being the common source of light and heat, may well be taken as an example for illustrating all other systems having a single sun. Yet it is not only an incomplete example for illustrating the systems having more suns than one: but it is also misleading in *divers* other aspects. Those systems that have several suns for centers of attraction and revolution must *necessarily* differ from our system and the others that have only a single sun, as most of them have. Some wonderful facts may here be stated: Sir Wm. Herschel gave the number of double stars,—and we must remember that all fixed stars are suns—as 2,400. In 1824

Sir James South and Herschel gave the Royal Society a catalogue of 380 additional. In 1826 South added 428 more. Sir John Herschel published an account of 1,000 before leaving England for the Cape of Good Hope. Prof. Struve, by use of the great Dorpat telescope furnished a catalogue of 3,063 of these strange multiple stars.

The particulars as known by observation prove that in some instances the apparently double stars are not such in fact, but having individual stars in a line so nearly straight as to blend the light into appearance of union. Nevertheless this is by no means the case of all because it is found that the movements of some double stars are such as prove them to belong to a single system, for the individual stars move about each other. This is not all of the interest since they are found also to differ in their several colors.

The most astonishing aspects presented by the movements and variations of color in some of these stars are now to be noted. They, in some instances, appear as a common center of revolution, each about the other mutually moving around each other, and being of different colors afford a wonderful appearance. In other instances there are three, four, and five such stars associated—all of different colors: and these colors are of most exquisite splendor. None of the gems of our cabinets exceed in brilliancy and depth of colors,—blue, red, green, yellow, purple, etc. There is always a light color present with dark ones,—often pure white.

As all fixed stars,—that is all stars except planets,—are *suns* and centers of attraction and revolution these must have their planets revolving about them. The mystery,

therefore, is how the matter can be in the cases of double stars; especially when three, four and five suns are together! How do the planets revolve about them, when the suns themselves revolve around each other? The hypothesis can hardly be avoided that after all the union of these suns is not close, but is only such in appearance. They are so far off from us that a parallax is out of the question, here on this little earth; and we must wait for the solution of this very interesting problem until we get to the larger plain for a parallax in the next estate, which is our destiny.

The mutual revolving of the suns about each other, may be so perceived only because that the several suns may have such direction of motion as shows from one point of observation like unto a mutual *whirl*. Each of these stars may have its planets, and each may have its specific motion, but being so far apart, as not occasioning any interference with each other. The distance of space between our sun and Sirius—*twenty millions of millions* miles (20,000,000,000,000)—if projected between each of those suns, would allow their several retinues of planets to have their orbits if no larger than ours, without interference with each other: and this distance apart would not be detected by our telescopes since that a parallax cannot be found; so they must appear as one star!

Another hypothesis may be assumed that is, that a sun may have planets of such enormous size as that the greater planets may be seen with the sun. An instance, as in the case of Eta in the constellation of Perséus, that is double: one,—the greater, is white: the other is blue, and may be a

great planet. Of course planets are not supposed to be seen when in other systems even by our greatest telescopes: but, then, what do we now know of possibilities, and those strange outlying systems? Our knowledge now is deficient, and ever will be until we take hold of the *unconditioned*!

Let us suppose, however, that those wonderful systems having four or five suns, each of different colors, to be in really intimate union and constituting a cluster about which a grand suit of planets revolve as about a single center: then what beautiful and varied scenery must there be seen by the inhabitants of the several planets, thus revolving about those different colored suns! In one part of the year the light is blue, and all objects in this light will appear blue: in another red; another yellow, etc., and in each case the objects seen will have the color of the light that presents the objects! What amazing changes of aspects there would be during the year on each planet! Their continents, seas, mountains, valleys; their vegetation, people and structures, all colored by the changes occasioned by the yearly revolution! What the planes of ecliptics, or the inclination of the polar axis might be we could not conjecture. Now as the beauties of landscapes are not necessary to the laws of physical nature *per se*, it is reasonable to suppose that the esthetic character of these unique planetary systems must have for their object,—(in the intent of the Creator),—the delight and enjoyment of the people that inhabit the planets. But while this is presumptively true as to the local sections of the universe; it cannot but have its grander and more enduring adaptation for the experiences of the higher orders of being



in heaven, and the departed spirits! Such must be some of the elements that constitute *heaven*; and as fitted to eternal life! Heaven must have both subjective and objective elements of enjoyment. It is a narrow conception that the saints in the realms of light will spend their time simply in songs of praise! It would be an unworthy conception for us to suppose that the Deity does not appreciate the delight of his creatures in their eager pursuit of knowledge,—their efforts to trace the footsteps of their Creator,—and to discriminate his stupendous laws by which he governs the universe. Those considerations on the part of Deity must ever be presumed by *a priori*,—view: but our experience and knowledge even here, demonstrate it that these facts were in the Divine purposes.

One of the most striking examples of the revolution of suns about each other is in case of the double star Mizor in the tail of the Great Bear. But Castor in the Twins; Gamma Virginus; Zeta in Cancer; Zi Bootis, Delta Serpentis; and 61 Cygni, are all hardly less indicative of mutual revolution.

Another astounding and perplexing fact in astronomy is the *variability* of stars. This fact had been observed in the early ages of astronomical records. Erastosthenes, 276 B. C. and Hipparchus, the Greek astronomer who left a chart of the heavenly bodies in 120 B. C. gave interesting facts in descriptions of stars: the first of stars in Scorpio: the second of a star in Aries, as of exceeding brilliancy, while yet at this time those stars are only of the fourth magnitude.

Flamsteed gave, in the sixteenth century, the first two

stars in Hydra as of the fourth magnitude; those now are of the eighth. Such examples are innumerable. But the greater wonder is the total *disappearance* of some stars. A star placed below Eta of the Great Bear by the astronomer Bayer, has disappeared entirely. In Taurus the eighth, and ninth stars have disappeared. Various stars marked in the Ptolemy catalogue have also disappeared.

In the second century a very bright star appeared in Cassiopea, exceeding the brilliancy of Sirius and Vega,—the brightest now in the heavens,—was so very luminous that it could be seen by the naked eye in broad daylight: but the star soon began to wane, and got more and more dim, until at the end of sixteen months it totally disappeared. In 1572, at the time of the terrible massacre of St. Bartholomew, a new star appeared that occasioned great consternation, as it was regarded as a special apparition anent the time of slaughter. A new star also appeared in 1604 near the planet Saturn: in one year it had considerably diminished; and in one year more it disappeared entirely.

The variableness of some stars is periodic, of which the following are examples: one star in the Whale has a period of 344 days, and is notable for the greatness of its changes: from the second magnitude it diminishes to such extent as to be seen with difficulty even with a powerful telescope. Other periods are shorter: and some very brief: Argol has a period of only two or three days: Delta Cephei, has five and a third days: Beta Lynx, a little over six days.

Now, since all these stars are suns that have their several suits of planets revolving about them, the query is what

becomes of the planets when the suns disappear: or even when they wane and become enfeebled? This wonder so profound, will never be explained in this world, and is reserved by the Governor of the Universe for the inquiries and explorations of human philosophers in the next state.

One thing seems certain that all life must be affected on the planets, even in cases when the suns that sustain them become enfeebled in but a small extent. Doubtless the total extinction of the suns revolutionizes the entire system of worlds concerned; and what disturbances occur in neighboring systems we can not now conjecture!

A very interesting suggestion comes to us from this waning of the power of suns, in way of explaining the extinctions of life that have occurred on our globe, in its physical history: as between the Paleozoic: the Mesozoic, Cretaceous and Tertiary formations as appear in the stratified rocks. Our sun may have varied in his power of sustaining life on his planets: and our geologists may yet adopt a different theory concerning the glacial period of our globe.

Referring now again to the impossibility of our determining the solution of the problem of the double stars, it may be proper to cite to the immense distances intervening between us and those stars. To facilitate thought on this point a table is here given of some of the distances of commonly known stars. The distances being too great to allow of our unit of *mile*, to be employed, so therefore the diameter of our terrestrial orbit, which is *one hundred and eighty millions* of miles,—is employed: here is the table:—

Name of Stars.	Distance from us.	Time it requires for light to traverse it.
<i>a</i> in Cygnus .....	55,100 orbits.....	9½ years
Vega <i>a</i> of Lyra.....	1,330,700 orbits.....	21 years
Sirius <i>a</i> in Canis Major.	1,375,000 orbits.....	22 years
<i>a</i> of Ursa Major.....	1,550,800 orbits.....	25 years
Arcturus, <i>a</i> .....	1,622,800 orbits.....	26 years
Polar Star .....	3,078,600 orbits.....	50 years
Capella <i>a</i> of Auriga....	4,484,000 orbits.....	72 years

What stupendous facts stare us in the face in looking at this table. When we take the least distance of the notations that of *a* in Cygnus which is fifty-five thousand and one hundred times the diameter of the orbit of our earth, in revolving around the sun: and taking, now, the fleetness of the passage of light which is 185,000 miles per second of time, will, nevertheless, require nine and a half years of time for its passage over this distance: so if this star in Cygnus were instantly extinct its light would still be seen here for 9½ years. Thus the overwhelming thought of the extent of space must confound us here in this conditioned estate, and the more unconditioned or God-like powers of apprehension can alone suffice for our understanding the mechanism of the universe—and *this will be our inheritance in heaven.*

It does seem that a scientist can pass away from earth more happy than an ignorant person. But of course the moral powers are paramount. But the transcendent grandeur of the phenomena of the heavenly bodies must undoubtedly be a study to the beings in the next estate to

eternity: for the phenomena; the astounding changes, not only of a single sun and his planets, but of the many throughout all the boundless cycles of eternity, must maintain eternal ecstasy!—*How we long for this experience!*

The changes of scenery during Creation proceedings are sublime. That our own world at beginning revolved around the sun in its orbit as a stupendous fiery orb is most evident, during its plutonic age. Tornados of meteoric molten matter and storms of vapor must have teemed along the circle of its orbit; now blazing; now dark with billows of dust and ashes,—what a spectacle for angels!

Saturn must have had his rings of nebulous matter streaming on all sides. Jupiter with his family of Satellites, all still more or less nebulous must have spread his checkered and teeming mountainous clouds of debris around about the sun.

The waters, now constituting our oceans, were spread as swaddling bands of vapor about our—then—surging and burning globe,—which to other worlds, must have appeared as a tangled and frizzled rocking world plunging on through the heavens. What had the stupendous central orb, the *sun*, been doing during all these cycles of changes of his *planets*? It is evident that he likewise was unsettled if not measurably uncomposed. But ours is not the only system among the millions that all doubtless had their ages of cosmical storms, commotions, tempests and unrest, even as now witnessed by the telescope in the variable stars: and what the records of the rocks of the myriads of worlds may have in store will require an eternity to explore! *Such is*



*heaven, in part, for the departed Astronomers and Geologists!* What have the Ptolemaists, Hipparchians, Copernicans, Mitchells, Struves and thousands of other departed Astronomers been doing since their leaving this life? Doubtless they have continued their researches and observations in their improved estate, where gravitation and other physical laws do not obstruct. The obscure questions that perplexed them here can but be judged, by us, to have opened out in a great plain in their exalted estate.

What pleasing associations they must have with one another in conversing about the intricacies that troubled them in their researches in former life, and which in the improved conditions admit of such continued solutions. No doubt but conventions are held in Heaven by the Savans; and deliberations had on interesting subjects; and enterprises determined upon for explorations and diversions, like as are held by Scientists here. The chief proclivities of the minds of specialists will surely be still active and will incline to movements that are most entertaining and conclusive for successful undertakings. We know what earnest debates occur here among scientists on occasions of conventions; and it can hardly be supposed that our intellectual elements of thought are affected by death, as the spirit takes its exit from these conditioned and circumscribed precincts, to the unconditioned and boundless domains of the Universe of God!

## CHAPTER XXV.

### BIOLOGY.

THIS profoundest of all the physical Sciences, and which can by no possibility be exhausted in one lifetime, nor yet in all the efforts in earth's existence of humanity, does by this very fact bring most cogent proof of the continuance after death in Scientific researches.

If we should solve fully our own biological history we would have a clue to all else of physical being.

In this investigation all the physical Sciences are necessary. Even the inductive philosophy alone in service is scandalized because of its inadequacy. Still we have no better single help.

The hypothesis, now forced into a verity, that a Universal, or interspacial ETHER is the primary of all physical being, and is itself really GOD PHENOMENAL, that is the Creator in process of giving *being*.

No data is had for anything positive, as in all *after* processes. But we adopt the premises because we, as finite beings are *necessitated* so to do. No other premises are equally availing to a satisfactory conception: because of what we discover by the phenomena of the imponderable elements, as light, heat and electricity these are not only best explained by the assumption that this universal ether,—filling all space, and permeating all substances, must be the

medium, if not the source of all physical motive power. By a philosophical hypostasis, life originates thus. If light, heat and electricity are supplied thus,—let it be by vibration or substantive transmission, it COMES, and life may thus come as well. We have thus a sublime category: Life Light, Electricity, Heat and Force. Why not thus the source of all matter as well?

One certainty is about absolute; this is that we have no better explanation, which the finite mind can grasp.

No one can justly pronounce heterodoxy on this assumption, that it is contrary to the account in Genesis, *for it is certainly not*. The author of that account did not make any statement other than that “*God said.*” This certainly does not state the method otherwise. God’s utterance was *Omnipotence phenomenal*, or CREATION. All of formulation was in it. Just in the same way God still proceeds in multiplying life entities. The word “spontaneous-generation” gives it not a proper sense, as there is always an antecedent. Neither does the term, “Life-Cell” express it in a real philosophical sense; since a cell cannot be supposed to be thus transmitted as is light: a cell is too gross. *Life-principle* is better, and yet the hyphenated member of this compound word is not sufficiently defined. The word LIFE alone is best. It can easily be made specific.

Life then is derived from the Universal Ether. This ether is God’s hypostasis or expression of self PHENOMENAL, or PROCEEDING. This is perhaps as near as we can get to an expression of the proper meaning in our present estate. There is an idea in it surely, but for a finite mind to grasp

it substantially is *impossible* in present order of things. But here, now a formula of the so called spontaneous generation, will be given: and as the process is by one of the greatest of scientists, and is so fully authenticated we are compelled to admit the principle, or philosophy of life origin, formally exhibited; here it is. In the year 1862 Prof. Jeffries Wyman of Harvard University, Cambridge, Mass., as published in the American Journal of Science is given. The proceeding is announced as "*Experiments on the formation of Infusori in boiled solutions of organic matter enclosed in hermetically sealed vessels, and supplied with pure air.*" "In the formulas of seventeen experiments as described in this paper the infusions were placed in a flask, with a bent tube of glass entered by means of a perforated cork, all tight, and with an iron tube filled with wires attached to end of the glass tube, in a secure way. Then the air was admitted to pass through the tubes while the iron portion was heated in flame to red heat. Thus the air necessary to the products came into the flask through this red heat of the iron tube and passing among the heated wires.

"The flasks thus supplied were hung against a wall in a room, the air of which was kept at a temperature of 80°, and after some days vibrosa and bacteria, in the film on the surface were found in abundance. The solution had been boiled 30 minutes."

Needham and Spallanzani conducted experiments with the same adaptations, and with the same results. In other experiments the solutions were of divers kinds, as those of beef, mutton, and other flesh. In some cases the flasks had

been hermetically sealed at the opening. The products were various, as vibrosa, bacteria, spirilla, kolopoda, monads, etc.

The *products* of these experiments, so carefully conducted were like those produced on the surface of paste kept in moist cups and juices of meat and same of vegetables standing in open air in warm places. Also the same as found in the skum of stagnant pools, exposed.

Gelatin or albumen present in all these cases, was the requisite. This secured the susceptibility of vitalization: and now let the life principle cited in this argument as transmitted by the Universal and vibrating ether be regarded as the *vitalizing principle*, then the explanation of what is called *spontaneous generation* is clear enough, since the ether laden with life principles, equally subtle, could pass through the substance of the flask into the contained solution and thus afford vitality.

In open pools of stagnant water, and in exposed solutions of paste of flour, the case seems obviously clear. But in the cases of hermetically sealed flasks it seems otherwise; yet when it is considered that the all-penetrating ether could pass through the substance of the flask, it is plain enough. Besides the reports of experimenters frequently prove that heat of even considerable degrees does not kill bacteria and the bacillus, there is still another explanation: for the interstellar, and all-pervading ether, passing through space so cold as not to be determined by our thermometers, as well also as the space surrounding the sun where heated indefinitely yet transmits life germs. Life exists on the boreal



heights, as well as in tropical vales; if not so abundantly in the frigid regions as in the heated tropics, yet it *does* exist, and that of various types and species.

The instances, though of simpler types, that might be cited as occurring in the domain of nature in innumerable cases, correspond in essential character with the results of the experiments with the flasks: and with the phenomena attending exposed marshes; as also at our homes with standing cups of paste, or reposing basins of vegetable matter, milk and animal juices. Life entities, vegetable and animal, in myriads of numbers are thus produced. Cases in natural aptitudes are found when soil that may have lain deep in the earth for scores or hundreds of years, when thrown out, and exposed to moisture, light, heat and air will soon produce crops of vegetation: and in many cases of species not now present in the locality, nor which have been known to grow in this or the former century. The writer of this remembers with interest, an instance of such character occurring in the State of Florida, while he was in his work as State Geologist. From a deep pit reaching to the miocene rock deposit, there was thrown out a pile of earth material deposited on the limestone at bottom of the pit, of a pale drab color, there was found by this observer quite an extensive growth of plants, that had grown from this then exposed earth in a very brief time. This vegetation was unlike any other in the vicinity, and accorded with the fossil varieties of the Miocene Tertiary. Numerous cases are recorded of the persistency of the life of seeds for many

ages: but the idea of seeds of plants of the Middle Tertiary being capable of germination is difficult to be believed. The alleged fact that seed of the "Mediterranean Wheat" was found in an Egyptian mummy case is one of such character. If this reported origin of this wheat be true then it had retained its vitality sufficient to grow, for over 4,000 years, probably. But the case cited above of the growth of new plants from the Tertiary soil is greatly more remarkable, for persistent vitality, if all legitimate presumption be admitted. In the cases of the germination of seeds long deprived of conditions for growth they differ in no way as to the power of the vital principle as assumed. The seeds, indeed, were not so minute; but the life principle was all the same as that in *originating* species though, in the original, the exposure was indefinitely greater, in the etherial waves, through space than that of the solid materials of the earth.

We know that electricity and sound are transmitted through iron wires vastly more readily than through the air: and that the other principle—life—may have a similar capability is not an unbelievable assumption.

It is not conceded here that the assumption, taken is one crowded in by the force of pressing difficulties. But it is declared to be in accord with many analogies: and has the merit of Scripture Corroboration, in the record of the process of Creation. This is apparent by the most literal understanding of the sacred record, as also by the most critical analysis. Creation was effected by the medium of the natural laws. The parallels may now be taken of the facts related,

and the words in "Genesis," that were quoted in the foregoing: "And God said LET:—"this is the formula for all Creation; first of "*light*;" second of "*firmament*;" third of the "*gathering of the waters*;" fourth the production of the "*Earth*;" and last the production of "*Man*."

The *fiat*, "God Said," produced all: but the *mode* of production is not specified, yet the mode is found in the out-working of the laws which He, by the same proceeding enacted, just as herein before stated; and just as we now find these laws to express His Will and purposes. All criticism; all observation; all experimentation prove this mode of Divine procedure in the acts of Creation,—that was by virtue of the laws instituted for the specific purpose of Creation, and which laws are still active in Providence. That the act of Creation was instantaneous in the evolution of the things made is clearly stated *not* to have been the case. There were *six Creation* days, of almost boundless duration, each, except the first act, that of the Creation of light. God *rested* on the seventh day of his creative work. This was done because the law of *successive generation* was instituted: the words: "*Whose seed was in itself*" clearly indicate the *succession*. The clock of time was wound up, and is now running on: and we see the machinery in action.

That the life principle, originally transmitted in the Creation of the first individual of any species, may be thereafter transmitted through the immediate predecessor or parent, involves no difficulty as to the original mode of transmission from the Creator by the law or impulse of the all-pervading

ether, which may have been, may now, as also forever be the medium agency of the Creator for all the organic phenomena of the physical Universe. Other than by said view the original inception of being must still be clothed in darkness, and be reserved for solution to the next estate.

## CHAPTER XXVI.

### QUESTION AS TO SUCCESSIVE PHYSICAL HUMANITY ON EARTH BEING ENDLESS.

WHETHER the present order of humanity that has been in succession from far beyond the historic data is to continue forever, is a problem much discussed by advanced Scientists. Hence this question is not foreign to this treatise.

The chief data came not only from the facts of Geology and past history of our globe, but are derived, in part, from the facts of Astronomical Science. Ours is a world among Myriads of others in the Universe. What are the historical facts of world being as judged by the sidereal chronological eras?

In regard to the written history of our own world, we are forced to recognize the Hebraic cosmogony as not the complete source of the history of the earth. Its purpose was suited to its times, and the then existing need of anthropological Science. The data of Creation were correct and correspondent to the facts of nature as far as purposed in the account. The epochs of the Creation, are correct but have been for ages misunderstood. It is not the fault of the account.

Incipient being as exemplified in Eden was a true part of the whole. The whole was not intended to be especially delineated: but was left with unspecified verities.



It is unfortunate for biased minds to come too boldly into the field of geological research, even as yet. It requires the profoundest intellects to fathom more, even yet, than the more obvious facts. Still we now know the physical history of our earth extends to data that lie off in a remoteness beyond our present power of calculation.

Vast continents in the divers hemispheres present indisputable facts of populations through countless ages, with successive dynasties of Fauna and Flora, in amazing completeness each, and yet at varied cycles of time each continent having its own peculiar types of the species, of correspondent genera.

What gratifies the reverent Scientist is to find that the Mosaic cosmogony in its meagre details holds good to the correspondent facts of the geology of each of the great continents.

The great stratified beds of rocks prove that empires of organic life succeeded each other in deposits of thousands of feet requiring several hundred years to each foot of deposits.

The interest increases as we find that the flora and fauna created, succeeded each other in the same order of the Mosaic account. Every succession proved higher types until man appeared on the earth.

The surprise arises to find that Humanity dates back to the time of the Mastodon. The writer of this is now in possession of a human skeleton he recovered in his Geological State Survey, in Florida, some years ago, which skeleton was deposited among the bones of several Mastodons, and was overlain by the bones of one, in part. The deposit was

in the early quaternary, in the Ichtuconec River bed cut into the pleistocene tertiary rock.

If the human Dynasty is to continue in a correspondent epoch to the many in advance, the human race will abide on the earth perhaps a million years. If the succession will correspond with the former, then a *Super-human* will appear next.

For many ages it has been believed that our earth is destined to speedy destruction. The idea came from what was predicted by Jesus of another matter,—concerning the destruction of Jerusalem and the world of the Jewish dispensation as is recorded in the twenty-fifth chapter of Math. Christ and his Apostles ever spoke of the end of the Levitical economy as the "*end of the world.*" The "*end*" stated by Jesus was declared by him to take place in the lifetime of some present with him as he gave the prediction. It seems very strange that the delineation of the events of the catastrophe, relating to domestic particulars, which could not in any reason, be associated with a prophecy of the end of our natural world, or physical globe, were always misunderstood.

In Astronomical Science we also find no facts that will serve definitely to indicate the extinguishment of our world. The stellar bodies are continuing in the very same systematic orders as they were in the ages of Egyptian astrology over four thousand years ago. The Stellar map of Hipparchus made several thousand years before our age still holds good for astronomical calculations.

A few suns in very distinct Stellar systems have changed

places or have disappeared from our observation some way. But they could not go out of existence by annihilation of their materials, nor yet likely as Stellar orbs. But though cosmical changes are possible this proves not that such is the *order* of nature. But if we suppose that the few orbs did disappear among scores, and scores of millions, in the time of secular history, how does it affect this one planet of our great Solar system as to probabilities? The reader is cited to the chapter on Astronomy for some details of Astronomical facts.

In this place, here, it may be well stated that this problem suggests no material facts concerning human individual destiny, except endless interest of observation. But how great and grand are these!

The analogies in geological history as presented in the medals of the rocks—the fossils of organic beings, are exceedingly interesting.

As stated in the chapter on death and elsewhere, our world progressed in regular order in its developments. The inorganic domain existed during a vast epoch, as the primitive rocks show. In the chapter on geology this is specified. The design was that the chemical forces should have their play on matter. Then this having proceeded organic life could come into being, and be sustained. The first of this was of low order, as we can well judge it must have been in the existing condition then. But when ages of organic productions had elapsed, though of low orders, the surface of the earth had become capable by virtue of the effect on matter by life,

higher types began, and the progress went on until the highest type, the *human* began, as then there was a preparation for mankind.

Now, in this evident order of Nature's proceeding under the Divine plan, what are we now to expect to follow *Humanity* on earth?

The Adventists, from the time of the disciples, believed that an earthly Kingdom was to follow a destruction of the old aspect of the earth, and a new population would come in, in which mankind under the reign of Christ would dwell forever. But they expected the event would take place very speedily. Christ's prediction of the end of the old dispensation (Jewish) called "world," was taken by the disciples as the prediction of a physical destruction of the earth. But events did not proceed as was expected. Ever since then there continued a belief in the destruction of our globe. This will *never* occur. The few most wonderful phenomena in the entire of Astronomical Universe, of the disappearance of stars is no criterion to judge by in this case as to the end of the earth's existence.

The infinite improbability of the earth's destruction, as judged of by this Astronomical fact is made impressive in some degree by the countless millions of stars in the reach of the telescope. What of comparison of the few disappearances of stars noted in say 4,000 years, is to be made on this aspect? An old Buddhist, in attempting to explain the duration of time for the purification of some souls by the process of suffering gave an illustration as requiring millions of years.

Life-types as appeared in the earth's history were then originated (created), not generated, because the improvement of the conditions for advanced orders, had come, and the higher types could then exist, because the means of sustenance had appeared. See in Biology the discussion on the origin of species, Chapter XXV.

The great fact of humanity comprising the order of being in *Spiritual bodies*, is not applicable as a basis for a theory that individual man will continue on earth forever in a condition for materially utilizing the elements for uses. Doubtless, however, and designedly, the Spiritual body has adaptation not only for recognition and continued acquaintance, as also the study of physical phenomena, and this for grand purposes. But this fills not the bill, for present solution.

The Creator did not proceed in the grand evolution of matter and its manipulation or utilization by the forces of nature, and the physical laws (as is exemplified in our studies of Geology and Archæology as supplemented by the wonderful phenomena of physiology), simply for *observations*,—that is spectacular enjoyments. This is indeed sublime, but it comes not up to the full grandeur of the Divine purpose. A kind of subjective realization in nature, so to speak it, was the Divine intent. Nature was to be complete *per se*, that is in itself.

Angels may look on and human Spirits in Spiritual bodies may practically instruct them in availment of their peculiar adaptation thus: and this to their exquisite joy. But this



comes still not up to what infinite intelligence and goodness had purposed.

The evolution of matter in earth processors, that at length furnished soil for progressive organic life, may have still more stupendous forms of evolution in reserve. Who, but God himself could possess the archæotype of organic life as changed at every great geological epoch, when the life-types changed so fully? Will this order of procedure be changed at next epoch after the Quaternary, except in advanced orders of organic beings?

Does not *Human Destiny* have correlation with this cosmic proceeding?

There is a sublime province here to be entered : and a kind Providence has afforded us the power for experience in the province of Logical Induction.

The step between the age of the Molusca, Radiata and Crustacea, up to the age of the Vertebra in the Devonian is a great one. Then when the terrestrial condition was developed, when consciousness was had by life orders, it doubtless was an occasion for observing Angels to Shout for joy. A conscious *Earth Empire!* Physical senses of so high order, for exquisite enjoyment!

But where are the adjectives to be employed to express the stupendous step up from simple *sentient* life, to the Intellectual, domain, as appears in the Humanity? How vastly below man is the beast, ape or gorilla! Reason had eluded their grasp. The physical senses alone afforded their susceptibilities for enjoyments. This was great in-

deed, but where is the comparison with the empire of thought, reason, and moral consciousness!

Now what is to be the succession to Humanity? The grasp of thought must be a mighty one to lay hold of this problem. *See now!* *Man* has ransacked this physical empire of earth being, and brought out solutions for every problem of earth's physical nature. By no means satisfied with surface inspection, he delves into the depths, and discovers the very entrails of our globe. Some are very pretty, gold, silver, diamonds, rubies, amethysts. Not yet content because analogies suggest that *life* may be *inside* the earth: and behold, it is found that Myriads, of being are experiencing happiness in the rocky depths!

Still not satisfied:—and *when* satisfied? Human genius, makes a bound outward from earth. The moon is a modest orb often withdrawing from observation, and is interesting for this; but she returns and adorns herself in royal robes, not of atmosphere, but borrowed light, and becomes exceedingly attractive, Thence the Solar System: and the Siderial Systems, throughout the Universe of God.

Such are the provinces that present Humanity occupies, here in the present estate, as realized in present ages. But the analogies of progress hitherto, together with sound analogies of logical induction, are very suggestive of Super-human Denizens on this globe.

Such conjecture would correspond with the orders of Succession in advance of Humanity.

## CHAPTER XXVII.

### PRELUDE TO DEATH.

A SUBSEQUENT chapter on Death will afford a special discussion of its real import. In the present, it is only purposed to consider the ethical aspect.

The inquiry is pertinent here, as to the justness of the dread of death that pervades all society. If there is no just reason for this, then it is certainly a boon to humanity to afford relief.

The popular definitions of death are faulty, since that no recognition is made of the positive duplicature of sense that is needed. The word *death* covers not all that properly comes into a correct definition. It is true a general sense is pertinent, in so far as it implies cessation of normal life phenomena. But in the sense of complete extinction of life, there are two very distinctive elements: the *physical* or *material*, and the *spiritual* or *ethical*, as related to humanity.

To bring the subject, now, into the most practical form, the very first notable incident of human life may be cited: especially as that incident has been fundamental in all ethical disquisitions. It is of infinite importance to know whether the "*Curse*" in Eden was pronounced upon man's physical life, or whether on his moral element, either simply or conjointly.

The immediate incidences that followed Adam's act of

disobedience, confounds the sense involved: and there is no relief except by the theory that the whole scene was an allegory. Allegories are not projected on definite terms, but hold to given themes in main sense. Thus Adam was charged with a dereliction that was predicated on an assumption of positively duplicate senses. The act as displayed was a physical one, that of eating fruit, but the culpability was distinctly of moral character, i. e. disobedience. The punishment that followed was alike of duplicate character: but presented physical results most obviously. The man had his employment changed from that of a floriculturist in a garden to that of a farmer in the field, and his sustenance was to be earned by the "sweat of his brow." Further more the "curse" was entailed on the "ground" forever.

Now these literal facts alone would prove this history to have been a veritable allegory, the object of which was a declaration of principles of truth.

The polemics of ethics have formulated a stupendous system of doctrine that pervaded all history; and entailed an intolerable burden on humanity. It is to ameliorate this in so far as practicable by such means, that this chapter is projected into this book on Human Destiny.

But, is there not a very significant and majestic expression of Deity in this allegory? Would the Almighty have condescended to give a garden *social*, as an act of record? There come into this incipient history of humanity such characteristics of detail as can but be judged rationally, as a performance spectacular, to worlds and Universes!

Incidentally, there came into our Bible the advertance to

other worlds, and other intelligences, that are immensely suggestive. The conditions of estates, endowments and prerogatives of agencies of other provinces of the Grand Universe are more than hinted of!

What, now, if the Infinite Creator had projected, even here on this globe a theater of action, and with a population of such stupendous order as Humanity evinces; the profoundest of all questions, that of possible abstract virtue of dependent free agencies! This would be a more honorable conception of the purpose of an Alwise Creator, than that of the common Theology of Christendom! It is proven by the facts of Science that Human Intelligence is a real complement to the Order of Nature! Geology, Astronomy, Chemistry, Philosophy, and all Science prove that the Human Intellect is the real complement to the stupendous acts of the Creator as evinced in the Universe! Human genius is invincible and can trace the footsteps of the Creator in Infinite Provinces!

Just now the real import of the present line of inquiry comes into this discussion. It proposes the query whether God has not necessitated a translation of humanity in consideration of the Sublime prerogatives that are vouchsafed to us! In Man two Universes meet, the Spiritual and the Material. The former is of boundless prerogatives: the latter contemplates the deployment of man's spiritual powers in the physical realms!

Now how can the behests of such purpose be realized except by the means of a *Translation*? We call this translation *Death*!



## CHAPTER XXVIII.

### DEATH.

THE subject of Death brings into this discussion the profoundest factor of Nature that can be conceived of. Terrible as are the thoughts thus suggested, there is really no ground for distress. The same Beneficent Creator that did place into the reach of Humanity an endless variety of joys, has also vouchsafed to us the means of reaching yet greater Blessedness. This is by a translation, which we call death, but is really the exchange of the conditioned life to that which is so largely unconditioned.

We realize in our experience here the vast difference between the facility of movement, as evinced between our bodily powers and our thought progress. We move about with the body in a very measured way: but our thoughts roam over the extent of earth, sea and sky in a moment. Such is our conditioned state here. But when we put on the unconditioned estate so largely as to participate in the Attributes of God, and pervade the celestial worlds and all things, our prerogatives will be most sublimely increased!

Other chapters in this book suggest, and really prove what infinite wonders we are destined to realize in the economy of God: and here only it is proper to take account of the Order of the Divine plan for Humanity in our earth appointments. Our life scenes are measureless in possibility.

But what the article of death will secure to us is incomprehensible: and our kind Heavenly Father reserved that event for personal experience: no factors in present life are sufficient even for thought conception.

To take in at death, after having passed through only limited realities, all only measurable by a short life's experience with developments of only such powers practically as can address our finite, and so greatly conditioned, availments: and then as by a simple leap pass over to the unconditioned estate, and meet with objects first of such dazzling effulgence as only the limited earth experience can give a faint conception of: then as the successive possibilities open out into the infinite arena, which has ever challenged the profoundest intellects of earth life is too awfully sublime for present thought. All attempts of the inspired teachers to bring into human scope the marvels of Heaven have ever failed. St. Paul made an attempt at description, and this after he had experienced the glory by *trance*, did yet fail, and could only group his ideas, exclaiming that eye hath not seen; ear heard or ever a thought conceived what God has in reserve for us. Death alone can open the scope of Blessedness that awaits our entrance!

To the living observer the death scene often appears distressing. This is because the structures of the physical body are not under control of the mind. The whole consciousness is monopolized by the Spiritual perceptions. But expressions of superlative delight often transport the understanding of those in presence.

CONSCIOUSNESS IN DEATH.—The many professional opportunities for judging the experience of others in the article of death go to prove that the physical sensibilities are by nature prepared for the event of death, and that unconsciousness of pain precedes death, oftentimes long before dying: and generally during the last, of the event.

As the experience of pain is purposed for life's protection: no necessity exists when life is passing out. Thus it appears in all intelligent observation. Optimism thus finds ready corroboration.

As the physical sensibilities abate in all that concerns necessity of life energies, the spiritual emotions gain ascendancy; and often entirely control consciousness to the comfort of the dying subject.

DEATH IN THE ECONOMY OF NATURE.—All intelligent observation proves that death is a grand factor in the living economy. Displacement is a necessity for multiplication of life opportunities. This comes from the fact that life opportunities are conditioned.

There is no question but that occupancy is conditioned: and since life is a boon to its subjects, it comes as an expression of the boundless goodness of God that life opportunities are ever afforded in full measure of nature's adequacy.

Organic life is absolutely conditioned on the state of susceptible power of fertilization. This explains why so great extent of time elapsed in replenishment of the earth after its recovery from the dominion of the sea. Countless ages

elapsed before the higher types of living beings came into existence on the earth. The seas had been well supplied with living beings: and it is very interesting to discover that the denizens of the waters possessed the materials that afford the means of a subsistence of plant life most readily. Thus all of the three divisions of life beings in the seas, the *molusca*, *articulata*, and *radiata* possessed clothing and protection by structures almost exclusively of lime material: and that over 30,000 feet of sea deposits in the Palæozoric formations were made of lime compositions which are the grand source of vegetable sustenance. The vegetables in turn sustain animal life. But displacement by death is nevertheless, the method for multiplication of species and individuals. Thus death is the grand factor for extension for life opportunities.

If all individuals did not have a full complement for completeness: then after all this displacement would not be a blessing. But biological studies prove that the life terms afford full complements for enjoyment.

Thus, in the chapter on Biology is found the proof that in the economy of life the displacement and replacement system of nature, Infinite wisdom is displayed. What a marvelous sum of life enjoyment is proved by the myriads on myriads of life entities in the microscopic realms, of objects of complete life prerogatives coming into life opportunities by God's *plan of happiness*, every short cycle of lifetime! An elephant, in one life, does indeed afford to the sum of fertilizing material an amount equal to that of a thousand millions of infusoria; but we can but sup-

pose that each life entity of the myraid individuals has a full modicum of enjoyment! How amazingly this tells for the blessedness of the provisions of creative Wisdom!

In all this reflection it should be borne in mind that the fertilizing material in the soil can be supplied only by the life processes, and that removals of the living principle by death is the absolute necessity. In this consideration it is to be borne in mind that in insect life, and that of all food animals the susceptibility of pain is extremely insignificant, so the displacement order of life occasions little suffering. The absence of pain susceptibility is explained by the absence of need for defense, in the low orders of life.

A practical reflection is now in place as to the meager chances for life multiplications with human beings but for the beneficent economy of death in the lowest orders of life: vegetables alike requiring the nitrogen and oxygen freed by animal beings. A most grand reciprocity for the prerogative of life is thus afforded by the availment of the displacement and replacement economy of life.

ECONOMICAL OBJECT.—The boon of life alone is not the highest object of its gift. Uses and purposes are in God's plan, especially in the Human Economy. Man lives not for himself alone. The lofty purposes of the Creator, in projecting Humanity, in the correlations with beings of other Worlds and Empires, are of Infinite Significance! The Angelic Hosts are not complete without Humanity, so the Scriptures teach.

Humanity that is in correlation with the boundless entities



of matter, organic and inorganic, guarantees in virtue of the vast availments of endowments and capabilities of an acquaintance with the laws of matter, will by the persistency of memory bring by translation (death) into Heavenly Ranks boundless elements of knowledge which simply spiritual beings,—that is such as never had been in conjunction organically with the laws of Physical Nature, such availments for many of the Heavenly Hosts as will be of infinite appreciation. Translations, by death of human beings, and the immense immigration to celestial society will afford mutual blessedness.

What is the aspect as presented by human accessions to the countless millions of celestial populations!

What are the wonders that will be unfolded in histories of Human exploits!

What did the Herschels, Newtons and the thousands of philosophers, migrated by availment of death translation, to the boundless fields of explorations, add to the delights of the denizens of the millions of other worlds! and is not God glorified by such accessions?

Such are some of the perquisites garnered by death in our world. The boundless expanse of the Universe of God will thus then open to the departed from this life. Before death this indescribable heaven is indeed open to us, and many enjoy some foretastes but the body limits the perceptive powers, and we have to wait till death relieves us from the encumbrance.

## CHAPTER XXIX.

### RESURRECTION.

WHEN man has learned all that is possible in this present life, by avails of an angel nature in most intimate and peculiar union with a human physical body, he is *translated* into a Spiritual body: so that the *terrestrial* becomes a *celestial* body. This our highest destiny is in the next estate: and a translation is necessary to reach it. This is the Resurrection in its formal character.

The common opinion, as is stated, is that the resurrection is a simultaneous event, in which all rise together at some distant period. This belief was common among the early Christians, and is still so held by a large part of believers. Some passages of Scripture seem to present this assumption very clearly: and the disciples of Christ believed this,—the simultaneous resurrection. But this had an immediate association with another great event as believed, and that was the *end of the world*, which they believed was the destruction of the earth by fire! This belief was mostly founded on the statements of their Master as recorded by the evangelists, first in the twenty-fifth chapter of Matthew where Jesus in that discourse spoke of the end of the *Jewish dispensation*, called the "*world*."

The language then spoken was very figurative and poetic, like that of the prophets in the old dispensation. Jesus dis-

coursed in this form of speech, and we all know how graphic it is.

The occurrence of the amazing events that were to take place speedily were denominated the "*Coming of Christ*" or "*Second Coming*." Throughout the Scripture accounts of occurrences of great events,—*political* or *physical*,—these were called the "*Coming of the Lord*."

The entire discourse of Jesus on the occasion of the destruction of Jerusalem abounded in most astounding utterances, and graphic words. But the events justified. The great proceeding of the closing of the old Jewish Dispensation or "Law," that had for over 1500 years been the rule of life for the most notable nation in history, and which had given forms of law to most nations; and the bringing in of the New Dispensation, *Christianity*, justified the words in this discourse. The historical Evangelists all alike afford the marvelous statements of their Master, as given in twenty-fourth and twenty-fifth chapters of Matthew.

The occurrence of the *resurrection of the dead*, was emphatically coupled with that of the "*end of the world*," as this was called: and it was understood by the disciples to come to pass speedily, and in the then existing generation, as also in the lifetime of some who were then present. St. Mark is very specific in his record: he cites the words of Jesus thus: "Some of them that stand here shall not taste of death till they shall see the Kingdom of God come with power." In these words Jesus alludes to the prophecy of Joel that cites to the day of pentecost, which preceded the destruction of Jerusalem, and really gave some of the start-

ling wonders Jesus predicted as the signs of the end of the world. Joel's prophecy was as follows: "I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams: your young men shall see visions: and also upon the servants, and upon the handmaids, in those days will I pour out my spirit: and I will shew wonders in the heavens and the earth, blood and fire, and pillars of smoke, the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." This is the graphic wording that Jesus did employ, in part, in describing the scenes of the destruction of Jerusalem. It is profoundly interesting to compare the statements of Jesus with the events that preceded and transpired on that memorable occasion. He begins by saying: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—This "preaching" was done by Peter at pentecost, when representatives from all parts of the world then known were present:—"Medes," "Elamites," "dwellers of Mesopotamia," "Judea," "Cappadocia," "Pontus," "Asia," "Phrygia," "Pamphilia," "Egypt," "and Strangers from Rome,"—"Jews and Proselytes," "Cretes," and "Arabians." This prelude having been given, Jesus proceeded with his portentous utterances thus: "When ye, therefore, shall see the abomination of desolation [the Roman army] spoken of by Daniel the prophet [See Dan. xi:26-27] standing in the holy place, (whoso readeth let him understand) then let them which be in Judea flee to the mountains: let him which is on the housetop not come down

to take anything out of his house: neither let him which is in the field turn back to take his clothes," . . . "for then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be." . . . "Immediately after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory: and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Now the literal proceedings during the campaign of the Romans under Florus, Vespasian and Titus taken together with the physical events of the war, correspond in most absolute facts of the predictions of Jesus. Thus the sun being darkened is the deposing of the high Priest; the moon not giving her light, or being turned to blood as is stated also, is the secular Priesthood which now for the first time in history went to war were slaughtered in the outer court of the temple, whose blood according to Josephus rose to above their sandals. The stars were the government officials that were all deposed by the military. The powers of heaven were the government that was shaken and destroyed.

It is now in place to note the fulfillments of the predictions of Jesus as to what should occur at the "end of the world," and thus to prove that the overthrow of the Jewish economy



and the destruction of Jerusalem answered to every particular. First, "*wars and rumors of wars.*" Before the siege of Jerusalem all the cities of Palestine had been captured by Vespasian.—"*Nation shall rise against nation and kingdom against kingdom.*" Just such antagonisms did occur between the Jews and Syrians and between the Jews and the Romans. The Kingdoms in Arabia, Egypt and Syria; and the Provinces of Gallilee, Samaria, and Judea were in almost continuous conflict.—"*Pestilence and Famine.*" A famine and pestilence existed in Jerusalem in the reign of Claudius, of great severity: and history gives accounts of others—"*Earthquakes in divers places;*" this portend was very significantly manifest before the destruction of Jerusalem, for there were indeed earthquakes in divers places, as in Crete, Smyrna, Miletus, Clio, Samos, Laodicea and at Rome.—"*Signs and wonders.*" St. Luke adds to the account of Matthew as follows: "Fearful sights and great signs from heaven." These predictions were most signally fulfilled in the heaven (the Jewish state) and in the very temple. Josephus states of these the following wonderful events; and no one could believe that Josephus referred to the words of Christ. "A star hung over the city like a sword: and a comet continued a whole year: at a feast of unleavened bread at ninth hour of the night a great light shone all about the altar and the temple, and this continued for half an hour: at the same feast a cow, led to sacrifice, brought forth a lamb, in the midst of the temple." "The eastern gate of the temple, which was of solid brass, and very heavy; and could hardly be shut by twelve men, and was fastened by strong

bars and bolts, was seen to open of its own accord." "Before sun setting there was seen all over the country chariots and armies fighting in the clouds and besieging cities." "At the feast of pentecost when the priests were going into the inner temple by night to attend to their service they heard, first a motion and noise, and a voice as of a multitude saying, LET US DEPART HENCE." "One Jesus, a country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying, up and down the streets, day and night,—A VOICE FROM THE EAST! A VOICE FROM THE WEST! A VOICE FROM THE FOUR WINDS! A VOICE AGAINST JERUSALEM AND THE TEMPLE! A VOICE AGAINST BRIDE-GROOMS AND BRIDES AND A VOICE AGAINST THE PEOPLE!"

Josephus adds that, "though the migistrates endeavored, by stripes and torture to restrain him, yet he still cried with a mournful voice: WOE, WOE TO THE CITY, AND TO THE PEOPLE, AND TO THE TEMPLE; and he added: WOE, WOE TO MYSELF, and a stone from some sling or engine struck him dead on the spot.

Besides this statement of the Jewish historian, Tacitus the Roman historian gives full corroboration of these events.

But what fixes these events with the destruction of Jerusalem even more clearly than the fulfillment of the predictions of signs, is the fact as stated by St. Luke, that Jesus states that it so relates, as appears in these words: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in

the midst of it depart out: and let not them that are in the country enter thereinto," that is into Jerusalem.

Jesus fixes the connection of all these events in specific language in the following words: "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet and they shall gather his elect from the four winds, from one end of the heaven to the other." "Verily I say unto you this generation shall not pass till all these things be fulfilled."

This prediction was signally fulfilled, for John, and some of the Rabbins of the time, namely Rab. Simeon, who perished in the battle; Rab. Jochanan ben Zaccai: Rab. Zadoc: and Rab. Ismael, as history proves. The temple was burnt, August 10, A. D. 70, and the prediction had been made thirty-one years before.

The angels that gathered the elect, whether Jews or Gentiles, were the faithful Christians who assisted the refugees that hastened from the besieged city, doomed to destruction, and the marvelous spread of Christianity after this direful event is full proof of the fact.

The emphasis which Jesus placed on these predictions is very positive, as he said, in immediate connection with his statement that all will occur in the lifetime of some present:

*"Heaven and earth shall pass away but my words shall not pass away."* No stronger emphasis has ever been made. And he directed his disciples to *watch*, for they knew not the hour of the occurrence. They were to watch the signs, as they would appear.

A common holding is that at least some of these predictions relate to an end of the earth's existence, and the winding up of all human affairs as judged by the boldness of some of the expressions, as also on other scripture passages; and it is quite apparent that some of the wordings, if they were now originally uttered, could hardly be otherwise understood. But many of the ablest thinkers believe otherwise.

The morality of the question: that is its bearing on virtue and good works is not affected by either beliefs, and hence it is well that controversies be avoided.

A *general resurrection of the dead* would certainly be consistent with the end of the earth's existence, were such to take place: and if the scriptures did definitely teach this fact, we should receive it, however discordant it may seem with the facts of science; especially since the physical sciences are not so comprehensive as to admit of definite conceptions of the destiny of our globe, in the infinite future.

Jesus did indeed utter the words: *"heaven and earth shall pass away."* But it can hardly be regarded other than a proverbial expression for metaphorical service. The author of the words presumably did not have in his mind the didactic object of declaring a principle in physical science. Were this so, and were the word heaven defined in meaning



in the case to be the final abode of the righteous then, certainly, the matter would involve more than the premises do warrant.

Withal, the question occurs as to what the meaning of the word "*resurrection*" is as to its formula. A great body of Christian theorists still believe that the resuscitation of our identical physical bodies left behind at death are to be re-occupied by the soul: and the suggestion that the same elements of matter that are left by one body having been also constituents of others, bothers them not. Their reasons have nothing in common with questions of science when old traditions are in conflict. They believe that the Scriptures teach so, and that is enough for them. Well it is a precious matter that our notions on this point are not essential to our high future destiny since that our Beneficent Creator has done and appointed all things well, and therefore our future estate of personal existence is entirely safe if we are honest to our convictions.

But, as stated before, the blessed *truth* of a resurrection is above all estimation, transcending all other considerations: and that no one can reasonably doubt as to a spiritual regeneration in the economy of human salvation, this is a most satisfactory conclusion.

The resurrection from *spiritual death* is the universal recognition of the scriptures as to the object of the Gracious Redeemer in his mission to this world: and this is the sure foundation of a Saving faith. The terms *Regeneration* and *Resurrection* are not far apart, either in etymological definition or in Christian experience. Those who put the space



between physical death, and a resurrection at the undetermined end of this material world, have a faith too *prolonged* for a warm heart. A resurrection at death in a spiritual body will meet St. Paul's doctrine of the character of the scriptural resurrection and is not only most philosophical, but meets with no sacred contradiction.

When at death the soul parts with this gross body it formulates a new spiritual body by virtue of its union with Christ who is the "*Resurrection and the life.*" He also is our exemplar in this proceeding, and his resurrection is the proof of ours. He waited not for a distant experience: the enjoyment of bodily life is too precious to allow a sleep that is like to an eternal sleep.

If the proclaimers of the doctrine of the ending of this physical world did not suspend the resurrection, and condition it on this ending, the case would be very different. But as they have it, how would it be if the hypothesis of the destruction of this globe were a mistaken one? What would our poor souls do in such case? Would they go to Sheol and give company to the dead Jews? or would they go naked forever in heaven? or would they verify the Buddhist doctrine—going into other animals? SURELY NONE OF THIS.

The thought of a resurrection in a Spiritual body is a most sublime one: and furnishes more satisfaction than any other truth in the entire scope of theology. But the other theory of a reunion with the old body, whose elements had passed also through so many other bodies, not only of human beings, but those of lower orders, is not a very cheering one.

Theorists talk of the functions of Omnipotence, and argue that God can change the elements of our corruptible bodies into Spiritual bodies. Well, this is a vain human speculation. God is indeed an Omnipotent Being. But does not divest himself of the proceedings of his own laws. The proceedings of his laws in material things is not known ever to change one primary element into another, and especially not a physical one into a spiritual. The old formula of the human creation according to Genesis was to make the body literally out of clay and then breathe into it the spirit. It seems rational now that when the Creator will *remake* man, he will take the spirit first next time, and then add the body, which represents a reverse order of Creation, and a very beautiful one. The elements of the spiritual body are most presumably such as light, ether, electricity and caloric. If light, heat and electricity are identical, then no matter; for the formula is only a suggestion as to the certainty of the more sublimated character of the Spiritual body. The human soul *needs a body* to fill out its high destiny. Without a body the functions adequate to a cultured soul would be wanting. But a material body would not answer, as it would too greatly condition the soul; just as our present bodies do! Our bodies now are conditioned, on time and space, and subject to the laws of gravitation and other physical laws which our Beneficent Creator purposes to deliver us from. Our entire being in the resurrection state in heaven will have functions similar to those of our minds here. The physical laws do not obstruct the pro-

ceedings of our thoughts. These serve the behests of our wills now and are a fair index to our activities in the next estate.

The old Jewish system of eschatology required a general future resurrection because it recognized all spirits of the departed to be reposing in Sheol, the "*under world*" where they sleep, or are held by the bonds of death, until the future Messiah should come to release them, as they supposed, and would reestablish them in a new kingdom. But the Christian religion that has no Sheol, requires no postponed occasion for a future simultaneous resurrection: and Christ who is our *resurrection and life*, as he himself declared, *died, arose and ascended to heaven*, and has sent his Spirit to "QUICKEN" our Spirits, and prepare them for the advanced functions in a Spiritual body. This proceeding is in accord with his statement to the repentant dying thief on the cross.

Christ did, indeed, resuscitate his old physical body. But the proceeding was a miracle necessary to prove to finite minds his absolute Messiahship and to demonstrate the *resurrection power*—this was it. Without such a miracle there would have been no sure foundation for faith in an after life. By this act he indeed, "brought life and immortality to light." It was darkness before.

The doctrine of an individual resurrection relieves many obscure places of Scripture readings, and the trouble of the Sadducees is disposed of. While also many more passages have a new effulgence afforded to them, such as follows: "If ye be risen with Christ set your affections on things above and not on things earthly." —"Hath quickened us

together with Christ and raised us up together to sit down together in heavenly places.”—“Verily I say unto you that the hour is come, and now is, that the dead shall hear his voice and live.” Here in this passage the present tense—“*is come and now is*” put into a couplet or duplicate, is very emphatic.

The passage often quoted to prove a future general resurrection is: “thou shalt be recompensed in the resurrection of the just,” thus putting the compensation to the future as is supposed, can be easily accommodated to the present resurrection, by placing the words *experience of the* before the word resurrection in the sentence, and this is what is implied. This sentence has its application to the condition of the unregenerate. The occasion of its utterance in Luke xiv:14, proves this: for Jesus addressed it to the caviling Jews.

Other passages still stronger suggestive of a future simultaneous resurrection are to be found, as the following: “For we shall all appear before the judgment seat of Christ,” etc. In this case a correlative passage is in place, as in John xii: 47, “If any man hear my words and believeth not, I judge him not: for I came not to *judge* the world but to *save* the world.” “He that rejecteth me and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day.” The last day in this sense is the day of death, although it is usually supposed to be the last day of this “poor expiring earth.” But what if that should never occur? What if the physical world will not be literally destroyed?

The sense generally put on the passage: "all that are in their graves shall hear his voice," is also supposed to refer to a period long after death: but it is simply a parallel of the "*hearing*" by the "dry bones," in Ezekiel's vision: yet even that was not a hearing by dead bodies, but the hearing by the tribes of Israel.—It is those "*dead in sin and trespasses*" that hear the voice of the preached gospel and reform. We must ever consider the nature of the subject when figures are used in references. Such words as by St. Jude: "*twice dead plucked up by the roots*," cannot be taken in literal sense. The allusion by Jude was to certain wicked people that "crept unawares" into the church, and did serious mischief. The graphic words of St. Jude concerning the angels that kept not their first estate but left their own habitation, and were "reserved in everlasting chains under darkness unto the judgment of the great day."

These words and those of Jesus recorded in gospels concerning a general judgment are strong expressions, and carry almost irresistible force in the direction of *literal* facts. The words in Matthew, xxv:31-32: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon his throne of glory: and before him shall be gathered all the nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

In this passage the "Son of Man" is cited as the judge, and yet Jesus did state as before noted, that he *judges no man*, but his "words" do judge. The personality is also changed from the "Son of Man" to that of "King," acting



as the judge. Yet after all it unquestionably appears like as that a specific day of judgment is set, and a general resurrection should occur: and if it is not an allegory the point must be conceded. But there are allegorical passages in scripture just as specific in character as this that cannot be taken in any other sense than as such. The "kingdom of heaven" "as a treasure hid in a field:" "axe laid at the root of a tree," the "marriage supper," etc. All such are similitudes, and mean something else. A judgment seat is not an unapt illustration for the sequences that follow and special antecedents, like as to the words of Jesus judging the moral character of one departing from this life. The teachings of the Master are the rules of human life, and all will be determined thereby, this is what is meant by the "words" judging.

All may appear at a judgment seat without all appearing *at once*. Each one may appear at death, and so "*all appear*." Everyone will certainly see the end of the world; that is the world will have its *end with him*: so all will come into the resurrection, but all may not come at the self-same time. So each one at his time will participate in the resurrection.

Whatever the real eschatological facts may be there is certainly no ground for a contention, and as all are subjects for the event, all should harmonize in kindly fellowship on the way. We should all allow our fellows to hold their honest convictions; and not endeavor to disturb their faith in the verities of the Divine Scriptures; especially should we be free from endeavors to coerce belief on points where the Scripture teachings are not clear to popular understanding. In such cases we should ever compare passages *obscure*,

with others more clear on same points, and which will afford the proper meanings.

Perhaps no New Testament scripture term is more certainly misunderstood by the great mass of people than this: and it is remarkable that entire systems of theological belief are founded on the special understandings had of the term *resurrection*. But this is not entirely caused by the disposition of fanaticism. The language in Galilee where Jesus and his followers were mostly residing was a mixture of language, Syriac, Judiac, Samaritan and Roman, and parables, symbols, and signs were very necessary for the understanding of each other among these mixed tribes and peoples. Jesus spoke figuratively habitually. Indeed there were occasions when parables alone were employed: and one of his reporters stated that "*without a parable spake he not unto them.*" Some of his disciples got tired of this habit and requested their Master to speak in plain language. Jesus replied that he had a special purpose in the use of parables, and debates have followed ever since, not only concerning meanings of some of the parables, so even he himself found it necessary at times to explain his own parables. Several of these instances are on record.

Now, therefore, it is not strange that at this distant day, and when languages in popular use are so very explicit and when almost every single idea has a word to represent it, that there should be mistakes concerning the meanings of words that stood at that early day for half a dozen or more meanings. We must now be charitable and exercise patience

with our fellows when they hold shades of opinions differing from ours.

We must not blame the "Adventists" and Resurrectionists and others holding peculiar views, and such understandings as seem really extravagant to us.

The term "*Resurrection*," had two specific meanings in the time that Jesus was teaching in Galilee and at Jerusalem. Even his most intimate acquaintances misunderstood their Master in the use of the word resurrection, as is instanced in the controversy with Martha. The two most common meanings were, the one a *literal* one; the other a *spiritual* one. The one was a return to life of dead bodies, the other conversion or *regeneration*: i. e. being "*born again*" as Jesus stated it: and this one fact should never be lost sight of in the use of the word resurrection.

It is really amazing to us now, to note the extremes of meanings there were at the time of the advent of Christianity and that of the later prophets. The "*dry bones*" of Ezekiel's resurrection present a notable instance. The prophecy simply meant that the Israelites should again be restored to an independent government: and to us the illustration is much more obscure than the thing implied.

Just so it is now with us in the matter of the parables of Jesus, for they seem more obscure than the things intended to be inculcated. To be "*resurrected*" when a change of disposition only is implied: or even one's belief is changed, is a case in point again. Jesus stated to Martha: "I am the resurrection and the life: he that believeth in me, though he were

dead yet shall he live : and whosoever liveth and believeth in me shall never die."

Now right here is just the place to endeavor to get the meaning of Jesus concerning the resurrection as he *held* it and *taught* it. The words "*whosoever liveth and believeth on me shall never die,*" cannot mean that he shall never experience *natural death*, because Lazareth did die again naturally. Nor are the best Christians exempted from natural death.

What Jesus meant by his being "*the resurrection,*" was that he embodied the resurrection power, namely the *Divine Spirit of life*—the "Holy Ghost." He, in divers places, proved his power to PERSONIFY the "*Father,*" "*Son,*" and "*Holy Ghost.*"

The phenomenal experience of the resurrection as implied, or stated to Martha, is the influence of the Divine Spirit in occasioning our conviction, sorrow, and repentance of sin, (which in this sense is death) and experiencing the pardoning love of Christ, which is "*the resurrection and the life,*" as he stated it. How very plain this is, if only we do not *seek for difficulties.*

So then the resurrection is the regeneration experienced in the spirit of the believer, by the influx of the Divine Spirit.

But, now, as to the other meaning as held concerning the resurrection of the *body*, this is to be considered also in the same common sense light. We must not seek for a difficulty. It is best now first to take the historical view of the matter as occurs in the eleventh chapter of John. The points in this chapter that are of special import are : first, what is stated in



verse four: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." A miracle was intended. The miracle was not in the act but in the *prescience* of Jesus who was conscious of the real pathological state of Lazarus, that his case was not a *fatal* one, but would result only in a case of suspended animation.

The second point we have is found in the eleventh verse: "Our friend Lazarus sleepeth: but I go that I may awake him out of sleep." Here Jesus states the real pathological condition of Lazarus. He was in a state of suspended animation; which the disciples did not understand, and so Jesus had to explain more.

The third point of importance is the apostle's own account of the case, as is found in verse thirteenth: "Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep."

Now we come to the most special point (the fourth) which is found in verse fourteenth: "Then said Jesus unto them plainly, Lazarus is dead." This statement was then necessary to the understanding of the disciples for they had after their Master's first statement believed that Jesus meant that Lazarus was really only sleeping naturally. So he had to give the only practical sense of the case possible, when he stated that he was dead. Jesus was now willing that all should regard Lazarus as *really dead*.

Then again, there comes another important point (the fifth) found in verse fifteenth: "And I am glad for your sakes that I was not there, to the intent ye may believe;



nevertheless let us go unto him. Here Jesus had reference to the method by which he intended to affect their belief. The miracle was now intact.

In verse seventeenth is the record of the event that then took place: "Then when Jesus came, he found that he had lain in the grave four days already." Here then is the point of the greatest import (the sixth). It is unquestionable but that Jesus knew all about the case. His prescience took in all the facts; and we only have the description of it as St. John the writer gave the matter. Jesus knew that the body of Lazarus was only still in the state of suspended animation. But Martha gave the view of the case as was that of all others present at the scene. It was that the death was real, and Martha in stating as occurs in verse thirty-nine: "Lord by this time: he stinketh for he hath been dead four days."

The state of suspended animation does not leave the body in a condition of disintegration. It is, indeed, difficult for persons of limited observations to understand the real pathological status of such a case. But instances, though rare, they yet occur when the real facts in such state of suspended animation can be ascertained. The writer of this, in his earlier Ministerial labors (60 years ago), witnessed a case occurring while he was preaching, when a young lady "fell in a trance," and while in that state was carried home, a distance of over a mile, and was laid upon a couch, where she remained five days with every appearance of death. The body was cold; the eyes rigid and dry: there was no respiration or pulse: and the skin began, after a time to become of a dark brown appearance. Tests were made by profes-

sional men, and the case was pronounced *death*. Arrangements for burial were made, but the writer who was daily in attendance, forbid the burial. Not a single sign of life appeared in any way. But after five days of this continuance; the body became slightly warm, and some other obscure signs of reanimation appeared, which gradually became more and more observable, when in the course of half a day evident signs of life appeared. At length slight pulsation was observed and breathing ensued. In course of a full day the limbs had become capable of being moved and full recovery took place. The young lady lived years thereafter. But never would afford the least statement of her feelings or state of mind during the trance. It was believed she was entirely unconscious all the time. Inhuman efforts, by unfeeling persons, had been made to test the absence of life. Pins were thrust into the flesh their whole length; pinching and even violent contusions were perpetrated: but not any sign of sensation was manifest.

This case stands not alone in professional history. The case of Lazarus is one of same character. In the case just before stated this writer had been, during the entire time of the trance state, of the fullest assurance of mind that recovery would take place. No prescience is intimated, but simply a strong belief. Jesus who was more than man did *know* that Lazarus was simply in a state of suspended animation,—that the body required not either light, warmth or air for its possibility for recovery at length: when Jesus knew the time was for the reaction, and he *called him forth*, when the proper arrangements had been made.

This miracle of Jesus accorded with the facts of Science, and possible physical phenomena. But some others of the Lord's miracles were beyond human ken.

At this age of civilization, it is often stated that the age of miracles is past. The physical laws are not changed, and the spiritual phenomena doubtless are all the same. But it is the case that any phenomena called miracles, can now be observed to be in accord with the proceedings of the physical laws. No charges of scepticism are in place here. The full scope of the physical and the spiritual forces or phenomena are not professed to be known: and it is best for us to be reconciled with the measure of possibilities allotted to humanity.

The Resurrection of Lazarus is usually taken as a demonstration of the *resurrection* power, and St. Paul thus employs the event: and while no uninspired human reason should ever contradict the Apostle, it is yet true that the *demonstration* is in the symbolic force. A Divine Simile is not to be contradicted. But it is yet true that Jesus gave the case entirely as a symbolic proceeding. He had first stated that Lazarus was "*sleeping*," and observed that the event was a conventional affair, true and just, to manifest the "*glory of God*" as stated by Jesus to Martha.

It may be observed that here the old definition of a Miracle is not the recognized one: namely that a miracle is a proceeding in deviation from the proceedings of the laws of nature. This is not a proper definition. A miracle may be such without being contrary to the laws of nature. The proper definition is a proceeding beyond our *understanding*

of the natural laws. This must be the proper one, because divers events recognized as miracles, are now found to be in strict accord with the laws of nature. But should they occur originally now they would not be called miracles.

If ever we should ultimately be able to explain all the phenomena that in New Testament times were called miracles, it should by no means be said to be inconsistent. Or that the scriptures are *fallible*: because, at the time, the occurrences *were miracles*, that is, they were beyond their power then to account for them on natural laws. Thus many charges are made against the scripture records, simply by the lack of philological knowledge of those making the charges.

The most common allusions to the *Resurrection* is, as is usually regarded to be, a simultaneous event at a future period and coupled with the "*end of the world.*" The limits of the present work will not permit an exhaustive attempt of discussion. Scarcely more than a statement of the premises can be allowed now: and the object of the entrance of the subject is for purpose of a discrimination between a Spiritual Resurrection and that of the body: and it is just to state that Jesus Christ had by far the most to say about the Spiritual Resurrection, which is also called the "*First Resurrection.*" Many precious words are stated as to the blessedness of those who attain to the experience of the "First Resurrection." This primal experience is a very precious portion of "Human Destiny," the great subject of this work.

A few relevant statements are proper here again as to the matter of a judicial judgment interventional after death, and the entrance of the next estate. This was alluded to



just before as the event recognized as the "*General Judgment*," and as occurring *simultaneously*: and here are the pertinent facts:—

Departed souls are referred to by Jesus as having entered the next estate. The cases of Abraham and Dives are in the account. The one was stated to have been carried by the angels to Abraham's bosom. The other lifted up his eyes in hell, being in torment. The simultaneous future judgment requires the fiction of the return of all souls from Heaven and Hell for the meeting of Resurrected bodies: and the resurrection of the bodies is required for the object of "Rewards and Punishments" by literal instrumentalities as of fire on the one hand and a paradise on the other. But what if literal elements be not proven to be an essential for God's government in the Moral Universe? Doubtless literal or material elements are of preeminently exalted purposes of God, not only in human destiny but in universal conscious experience. But it has not yet been demonstrated on moral principles that a future final judgment is required.

Moreover a *Universality* of a judgment may be in the Divine Economy as to Humanity without its being *simultaneous* and the necessity of ending a physical Universe!

True it is that the Scriptures utter such words as "end of the world," "Last Day," "Day of Judgment," etc.

Undoubtedly all such statements have their relevant connections. "All Scripture given by Inspiration is profitable." The declaration as usually put, that all Scripture "*is*" given by Inspiration is an incorrect form of the sentence. The Holy Scriptures are true and infallible; but require a cor-



rect interpretation. But our present popular versions are very generally correct in their interpretations, and are a safe guide to our proper estate. This verity requires not the demand that God's other Book the *hand writing* of the Creator in Nature revealed by the facts of Science, is to be rejected if the "*interpretations*" are not in accordance.

The question now remains whether the "General Judgment," is not as *certainly general* if it be universal at death?

*Moreover*, this general judgment is the *sequence* of antecedent life activities, *Moral, Intellectual, Social*, and as befitting every power of Human Endowments in their advanced estate, thus reached in God's order, and in accordance with Human requirements? That Heaven is the fruition of all blessedness in God's Universe and, Hell is the unfortunate sequel of all failures, and this only. That no *decree* in the sense as believed exists, and all proceeds in accordance with free-will of action and free-will is vouchsafed; and ample judgmental ability is also afforded.—That this Empire of being is alike coextensive as God's Universe.—That just sequels alone are achieved by the good and just. Sequels alone are experienced by those that lack the good, precisely as the dear Redeemer stated it to those that lacked the high virtues of Humanity and Benevolence.

## CHAPTER XXX.

### HEAVEN.

It would seem to be an inexcusable temerity for any person to offer a description of heaven. Yet as this consideration comes legitimately into human destiny which is the theme of the present work and the grand objective of thought as well as the sublime goal of our aspirations, it comes happily in place.

It is in two prominent senses in which heaven is properly considered. This is in the objective and subjective. It is by the Christian experience that the latter sense has its prominence. Yet the objective is still most prominent.

Objectively Heaven is ever contemplated as a locality, the blessed home of the Saints and Angels; and dwelling place of the Deity. It is regarded as the ultimate source of all our good and the objective of our highest aspirations. Constant reciprocity of intelligences of earth and heaven is recognized.

An adjective sense of heaven is also recognized: and in this, as a locality it is ever spoken of as *above*, while yet such designation is not astronomically correct, since the diurnal motion of the earth makes this direction continuously different: and, indeed, this greatest of all sciences cannot reach such solution. Nevertheless we cannot get rid of the idea of heaven as a locality.

## INTELLECTUAL AND SOCIAL CONCEPTION OF HEAVEN.

The stupendous mechanism of the human intellect is proven to have been a matter of great admiration to the denizens of the heavens: and perhaps of no less jealousy by those of other domains,—that is the *fallen angels*!

When the boundless universe is considered and our senses are overwhelmed by their majesty and glory, it becomes no less a wonder to us also to survey the human capacity for the apprehension of the Deity.

In the Councils of Heaven there were doubtless many conflicting opinions when the Omnipotent said "*Let us make Man,*" an image of I AM.—Statán, whose presence in Heaven has been noted by divers of the Prophets was, no doubt, ready to answer: *not so!* if man is made let him not be a power of TRUTH, but let him be instinctive of the *falsities*. But Jehovah is not represented as having recognized the disclaimer. But he spoke to his Imperial Son, saying let man be a duplicature of my *Infinitude* and not a moral power *alone*: let him also be corporeal and take on the ponderous elements of clay. O! My Father replied the "*Word.*" Thou art the Infinite Majesty: *thy purposes are Supreme!*

The purposes of the Creator must have been of duplicate order, however, more specifically so intended. Duplicate in this, that there is a *subjective* and an *objective* sense in which we are to understand it. It is *subjective* as relates to the blessedness of the personal experience of man: and *objective*, in what man was destined to do in glorifying the

Creator, in proclaiming the grandeur of God's physical creation. Whatever other intelligences there may have been created and whatever purposes may have been had in the creation of such others: this can but be true, that the Divine purposes in the Human creation are so stupendous as that in Eternity, in the exercise of the high power with which we are endowed, we will proceed, with these powers in constantly increasing enlargement, and constantly varied capacities, measured only by infinitude, and this is our "HEAVEN." While this Heaven is thus noted; it at same time, is an empire itself in our subjective experience: that is our blissful enjoyment. Moreover, this enjoyment is not simply in the Spiritual *consciousness* of happiness *per se*, but in the amazingly *variegated* forms thereof; for if we take even our present limited enjoyments, we find that simple feelings of pleasure do not by any means comprise the sum.

A good man of low order of intelligence can enjoy pleasure to the full. But that pleasure has its class, and must, more or less, take on the order of monotony, because of his more limited intelligence. But take now into account the individual of large intellectual capacities, with these well stored by the avails of a broad experience, and wide range of observation, when *successions* of delightful experiences enrapture the senses: and then as the fact of progression of aptitudes obtains, there are such continuously new experiences enjoyed even as are occasioned by repetitions of refreshments, and these of such diversities of viands, so to speak, as can only be had by such as are of superior orders of intellect!

This is now only in the *subjective*, being our inward consciousness of delights. But if now we take thought of the *objective*, that is what we do by exercise of our God-given powers in the midst of the Imperial Realms of Jehovah, we afford pleasure to *others*. Heaven only knows how infinite those are in number, and Eternity alone can certify to the greatness or stateliness of those whom we thus are able to please or enrapture with delight! Above all the exalted correlations we have with Deity and the measures in which by his infinite Grace we may glorify our Creator is most assuredly the greatest of all.

In the vast field of heavenly experience thus referred to, there has yet been only a portion of the joys of the next estate cited. The passive Universe has been mainly adverted to: chiefly the fact of entitive beings. So when now we reflect that among those there is an endless variety of phenomenal facts that are displayed by the doings of others that are our coordinates, our relatives, and dear associates of past time. Their performances go on in our presence: their varied experiences become the means for pleasurable entertainment: their expressions of enjoyment afforded to them by ourselves: the vast satisfaction afforded by the suggestions that spring from interchanges of thoughts, etc., are of boundless interest.

But our coordinates,—our own human associates bring to us only one range of experiences: so when we recount the possibilities: nay the assured *certainty* that we shall have intimate associations with *Superhuman* beings, Angels of untold orders, and of “Powers” and “Principalities,” then



the arena of our Heaven is entered to still greater extent. But there is still an immeasurably higher order of our experience and blessedness. Our Lord Jesus Christ, who has proved his immeasurable interest in our Salvation and Eternal blessedness: and in whom our ever abiding adoring thoughts have been centered, even he with the Father: whom we have never, in former life seen, and had only historic knowledge of and spiritual communication with,—now in Christ's "*Glorified*" state, we through him are thence permitted to PERSONALLY KNOW! And we then, being also in an advanced estate, can, all the more, enjoy his precious presence. What raptures! What exquisite joys thrill the entire being in this Supernal ecstasy!

Beyond all and Above All, we shall experience personally God the Father! whom, in all the past our reverent approaches in *thought* alone we could reach, but could not *understand*: the August Eternal Creator: the Absolute Inconceivable and unfathomable then permits by infinite condescension approaches to his Throne: while all Heaven will be delighted by the Honors that will be then bestowed, because we will be then formally acknowledged as his "Children!"

But all this does not yet manifest all what Heaven is to the righteous departed: and is only the introduction. It is only the formal *entrance* in the next estate. Heaven is here experienced mostly in our spiritual consciousness: and here we are so greatly hindered by our physical estate that our arena is as nothing in a sense: because so greatly *conditioned* by physical laws. Here we are local: then we will be free!

and the Universe will be our home; in which we can make all of LOCALITY that may be desired, and for any and all diversity, limitless expanse and duration.

Now having had the introduction to our future God-purposed destiny: and here without losing remembrance of what has been cited we may pass on to observation in somewhat more of a *practical* order, in scientific realms as stated.

The associations cited, comprising our fellow human beings of like affinities, like capacities for social and intellectual enjoyments, with all of precious memories: and adding thought of possible acquaintances with all others of our world, and all others of new orders of beings *from* and *in* other worlds:—With possible Superhuman beings of all worlds, together with mutual powers of intercommunication: there will now open out thence a Heaven never before conceived of: even as noted by the holy Apostle who sublimely stated here that “eye hath not seen, ear hath not heard, nor hath the heart conceived what is reserved for those that love God.”

#### OBJECTIVE FUTURE HEAVEN.

Now with the Universe of God before the happy initiated one with all the avails before cited and with infinitely more advantage than can thence be perceived the departed one makes his exquisite beginning. What is cited herein, where the proceedings of the physical worlds are presented, together with the vast intellectual advancement acquired, and proceeding with powers continuously progressing, and capacities for enjoyment, and for performances constantly enlarg-

ing the arena of Heaven is in glorious incipient realization. And let, now, the functions of the mind, even as here experienced be considered: let the happy facility of its flow into all truth, and all conceptions of realities, and possibilities be considered: and thence we will have some realization of what will be the felicity in which *all* our powers will be exercised in the boundless domain: and still this is only a *beginning*.

It is when the power of the Omnipotent and Omniscient God is exercised in accordance with what was and is promised that *He* will be our *benefactor*, and that *He* will exercise his own attributes to afford us means of progress, in the advanced estate! Even as he said in regard to the preeminence of his Son "*Jesus Christ*:" "let all the Angels of God worship him:" so also he has given his Angels charge to minister unto the Saints! What does this *mean*? Does it not mean eternal blessedness in all the measures which the Father will be pleased to bestow on his beloved children in *every* sense?

As we now walk out into the star-lit night and see the hazy specks in the sky while knowing the facts that are now taught us by the sure records of Astronomical Science, we reverently raise our thoughts to the Father of being with an overwhelming homage, because we know that every faint white speck is indeed a *universe of worlds* with suns and planets, all moving in regular orbits in their divers systems, each one like those of our own system, fully populated. The thoughts thus extorted from an admiring but bewildering gaze lifts out of the soul deep felt emotions with con-

sciousness that forever and ever our joys will increase, thence in promised state of preparation on our arrival at the shining portals!

When well informed too, in the sublime stretches of space we know as well that whether local at the Northern Sky, or in the East, West or South it is all the same for convenience of visitation any where in universal space. Then still other truths come to us equally sublime but while less demonstrable now, are yet sweetly relished in our comprehensive sense by founded faith in our Father's love, and this kindly afforded *reason* and *induction* that bring so many joys to our enraptured consciousness.

When we here go to our nightly repose; and when sleep is driven away by roaming thoughts through the depths of space: all the while; not by dreamy specters, but by safe inductions from the assuring records of the sidereal planiscopes our feelings flow in sweet repose. Thence the reverent effusions of the soul and warm pulsations of a loving heart go up again in praise and joy; while charming anticipations move the enthusing thoughts of an early passage from this realm of sleep and shades which, withal, have been bestowed in most kindly Providence.

#### REFLECTIONS CONCERNING HEAVEN.

In a clear night, in absence of the moon, about three thousand stars may be seen, but with a telescope of moderate power twenty thousand are brought into view: and with a great telescope 100,000,000. One hundred million of stars may be seen, all of which are suns, and have their planets as



our sun has, whose number of planets counting the asteroids is about one hundred each.

When we go into the sidereal Heavens for observation, then we begin to discover an entrance to the distant realms of the Empire of God.

The marvels revealed by astronomical science are overwhelming, when the sidereal systems are considered, comprising the nebulæ.

The distance of the nearest fixed star, say Sirius, is over 20,000,000,000,000 (twenty billion) of miles from our earth: while the most remote notable is 9,940,000,000,000,000:—that is nearly ten thousand billions of miles off.

With the possible compass of thought which the sizes and distances of the nebula comprise the figures go greatly further. The nebula of Orion, one of the most observed, has its dimensions computed at 2,200,000,000,000,000,000—which is two trillions, two hundred thousand billion times the size of our sun, which however contains 356,818,739,200,000,000; or over three hundred and fifty-six thousand billions of cubic miles and which itself is one million three hundred and fifty thousand times the size of our earth.

Does our most gracious Heavenly Father not allow us the future power to take surveys and visitations in this boundless universe as our heavenly inheritance? MOST ASSUREDLY HE WILL! HALLELUJAH! But this tells it not all, for he created Humanity for the very purpose of exploring his physical universe, not only for our enjoyment, but for the delectation of the Angels, and denizens of other Universes such as have no material bodies. Such is our



heaven to be; that is for *enjoyment* and USES. Hence our superb intellectual equipment!

Let us think, now, what measure of tourist pleasure we may have in taking a survey of the scenery of our sun.—If a landscape of five thousand square miles were to pass our eyes every hour it would yet require fifty-five thousand years to survey our sun's surface. But our great sun dwindles to a speck when we compare him to other sceneries in the sidereal Heavens.

What do these Universes suggest as to their populations, whose acquaintances we are destined to make, as a part of the social experiences of Heaven? These populations will afford us knowledge of their sceneries, which among the systems that have pluralities of suns all of different colors, and the blendings of the brilliant colors, in their effects on the revolving planets, as known to them personally.

If our own nebula, the Milky-way, of which our solar system is a part, be surveyed, we will have an experience that may be spoken of as follows:—A system of systems containing over twenty millions of suns that have each their suits of probably a hundred planets, or say two thousand millions of worlds that may be occupied by intelligent beings: What does this prophecy? If in one minute of time one of these worlds could reveal its secrets, it would take for each to do so in general aspect at least nineteen hundred years of our time for the interviews. But our time in heaven is nothing, for we will be in the unconditioned state and can go personally in speed of thought. With such thought we may suppose of a trip to the nebula that the

Earl of Ross proved to be the heaven seen by St. John in his sublime vision at Patmos, which presumably is the Heaven of Heavens cited in scriptures. Here are the Hosts of the Heavens, that in myraids of groups sail on their silver wings about the Throne, raising their plumes while in celestial strains thus—when on their returns from distant empires, they cry out “Great and marvelous are thy works, Lord God Almighty! Thou art worthy to receive glory, and honor, and power, for Thou hast created all worlds, and for thy pleasure they are and were created!” But what is this *pleasure*? It is for the joy of his beloved Children who were represented in the last prayer of the Lord Jesus Christ, in the garden of Gethsemane. There is our HOME.

Such associations are reserved for the righteous. But how is it with regard to the unrighteous? are they to be deprived of all this? Another question naturally comes first: will they continue to have *will-power*? will they have their intellects still intact? If *yes*, then what is the complement to these? But this question has attention elsewhere in this book.

Withal we have a Genius and Art-Skill that are addressed to the *Manipulation* of all the forces of Nature.

But *Supremely*, we have endowments of instincts, and aspirations of so high an order as show proof that the great Creator purposed to glorify himself, and gratify the hosts of heaven by the developments and avails of those noble powers of our being.

## PROOF OF RECIPROCITY IN HEAVEN.

This world is not the full complement, and the boundless Universe of God alone will meet the necessities.

Those powers of Humanity, when relieved of the encumbrances of the physical body can never be satisfied by a single locality and the question of man's final locality in the stellar Universe of God is very pertinent indeed. But who can solve it?

It is in the bounds of all reason and logical induction, as well as in high keeping with scriptural teachings, that Humanity has definite relations with the populations of other worlds than our own. It has long since been conceded that the planets of other Stellar systems are inhabited by intelligent beings: and now it is quite in place to consider in these discussions what facts we can adduce to show possible intellectual reciprocity.

It may seem to some, even in this advanced state of the sciences and theology, that the venue here takes on too much of the element of temerity. Perhaps this is so. But what is the use of continued lingering about on the shores of the ocean with fond desires of knowing something of its secrets: or why make continued allusions to matters half believed and yet fear to state the subject? Bacon, Brewster, Chalmers, Procter and others of the great thinkers have been thus timidly loitering about the shores of this sea of conjectured wealth—each fearing to venture or test its depth.

Still all have been impressed with interest to extent of deep solicitude. But is there *cause*? How feeble is the in-

ductive science first promulgated by Bacon himself, when he admits premises that imply intelligent populations in Stellar worlds and yet hesitate: and more:—for the other truth that man has adaptations that are high complements for endless stellar correspondence. The axiom that which receives must be more than equal to that which is received, is seemingly in the way of those philosophers.

The theme of this present work, however, so notably akin to this very proposition suggests no apology for venturing. Rather does it appeal justly for that full corroboration which the Bible; the truths of nature and logical induction tacitly declare: and thus accomplish what the theme demands.

It is the fundamental law of our world being not only in the development of organic life, but in all things else i. e. appointment of environments to objects, and to provide sustenance for living beings before they are brought into existence.

The facts of geology prove that in every single case, among the millions on millions of life beings that have been brought into existence every one was placed in reach of its proper means of support. This is not a simple *coincidence* of cases: but a positive law. We never find any contrivance in nature, but that there is also an end or purpose for the same. Hence without going further thus for basis of an argument, it is competent to apply the principle to other worlds. We have demonstrated the fact that all the worlds of our Solar system are constituted physically alike: and it is perfectly legitimate to apply the rule to other systems in the sidereal throngs of worlds.

Now there are some grand facts that are attested by the governing laws,—that some hundreds of solar systems exist in the heavens, that have structures that have complements, for intelligent beings. By this is meant those systems that have double, triple and multiple suns, of different but very strong and contrasting colors. Each of these suns gives out its own colored light. These lights blend and make divers shades of beauty. All the objects on which the light of those suns rest are beautified accordingly. Those beauties and superlatively grand sceneries must have their complements in character of intelligent beings. Some few *animals* admire beauty. But there is not one in a million, thus affected by the various colors of light given out to appreciate beauty.

How true it is that in human dress the pretty side is put out where it may be seen and admired: while the ugly side is hid to all extent practicable. Reference to the stellar beauties pointed out in the twenty-fourth chapter where this point is illustrated is suggested as to the beauty and splendor effected by the various colors of light given out by the central suns.

The argument that those beauties are designed for admiration only of visitors, as by angels and spirits from our own world, is a good one but it does not fill the bill altogether. The beautiful lines of a sublime poet, have merit as poetry, but lack suggestion of economy:—

“Full many a flower is made to bloom and waste its fragrance on desert air.”

“Full many a gem of purest ray serene the darkest caves of ocean bear.”



Reason must help out here. If glens did not produce flowers there would be none elsewhere. Nor would there be gems if still waters did not crystalize them.—Nature is *equal*.

One other point has merit; this is that pursuit of charms gives effect to beauty. But all fail to explain the high design. Constant admirers, the years or cycles round, *alone* can witness the chiefest glories. The successions, refractions, and cross rays make the beauties, and protracted observation affords the opportunities to the full enjoyment alone.

But another great principle in nature is that every locality has its own power to effect its ends. Conformity of cause to effect is the *universal* law. Our tropics have their fauna and flora correspondent; so have our temperate and borean climes. In common order, not one in a thousand observers from distant climes can realize the chief special avails. Just so in stellar orbs. How true it is that every world has its distinguishing characteristics. The concrete meets the imperial high designs: they interchange thought practically.

And now come the arguments that can be adduced to prove that visitation were a prime object of distant beauties. No proof appears that world inhabitants are restricted to their own spheres.

Human visitors in those glorious worlds will find all the charms equally as to men and things. The beauties of nature, and in addition the intelligent home denizens to exhibit and explain them, will thus contribute to the joy of the visitors.

In interstellar tours the peculiarities of effect of blendings of contrasting colors, when augmented by revolution of the planets; and still more by the combined effect occasioned by the proper motion of the central suns, upon their planets, have no parallel for magnificence of effect, in all the range of telescope observation.

We may, for an instance, refer to the periodical changes of certain stars, as Arcturus, Aldebaren, Pollux, Antares and Sirius. The definite records of change of colors of many multiple stars are less striking in effect, because of the length of time of change. But they are sure data as to the FACT of the changes. Sirius, when her color was first noted was a beautiful red, at date of the formation of the Egyptian calendar.—At time of Tycho Brahe it was of white color. A star in Cassiopea was observed as white in 1572, was next year noted as red, and the following year, 1574, it was again white. (See Humboldt Cos., Vol. iii, p. 132.)

The Arabian Astronomer, at Rakka on the Euphrates, noted Aldebaran and Capella as red; and the latter now is yellow. According to Lepsius, Sirius, as *Sothis*, the goddess, (Sculptured with Isis, in the great Temple at Thebes) was the ruler over the seasons and fertility of the soil. She was a red star at the time, B. C. 3300. Now she is most luminous, yellowish-white, and most notable of all the fixed stars as seen by the naked eye, but has gone through divers changes in the meantime. Of the red stars, as noted at first discovery, Deneb, Regulus and Speca are at present pure white.

Sir John Herschel notes a list of 76 ruby colored, some "*like drops of blood*," as seen by him at the Cape of Good Hope.

The double stars, usually have one white and the other blue, yet not always: but when the number of central suns go above this the colors are variable, and all shades are represented.

Lacaille reported that in the nebula of the Southern Cross there are spots of more than a hundred varieties of colors seen:—affording brilliant red, blue and green, that he compared to a "superb piece of fancy jewelry." Sir John corroborates this emphatically.

It cannot be supposed that in such close clusters as appears to us, of Pleades and Hyades, the difference or effects of colors, would be *great*, as the suns and their planets are really as remote from each other as our sun and solar system is from Sirius and other fixed stars. But in those double, triple and multiple stars where the members revolve about each other, there is where the grandeur of the effect is to be observed, and these instances run up into many thousands, and what is particularly notable is that many of those movements are very rapid. Thus the parts of the year during which the changes of colors and their blendings occur are so speedy as to make the effects charming in the utmost degree, especially when the colors have the greater contrasts.

Now it cannot be supposed but that the intelligent populations of the planets of those changeable suns are impressed greatly by the effects of these colors, their blendings and re-

fractions in all the objects of their earths, mountains and seas.

But vastly more will these impressions be experienced by transient visitors, as by human tourists in the Celestial spheres, when assisted by the natives.

Here in this, therefore, are the glories suggested in the introduction of this theme. Nor will the special characteristics of the *populations* be of small interest to the visitors.

What will be the satisfaction that will be had by acquaintance with tourists from many other worlds and Universes that are also on foreign visitations. Here in this life, it is a matter never omitted to be spoken of by returning tourists, of the delights afforded in company with other tourists. So must it be in the visitations among the worlds of boundless space.

## CHAPTER XXXI.

### RECOGNITION OF FRIENDS IN HEAVEN.

NEXT to the love we bear to God is that we bear to our dear ones that we part with at death. "Shall we ever meet again and know the friends we have lost!" is the question that comes up evermore. This hope is the only cure of those unspeakable sorrows that distress the soul of friends at death, and linger all along in the memory for dear ones departed.

What is the destiny that God has ordered in this respect? What have been the promptings in the great paternal heart when he regulated the destiny of paternal sympathy and mutual human love? Is it a bud making the atmosphere here redolent with fragrance, that is to be nipped by the chill of death, when only beginning to be unfolded? Is it the growing of a sensibility for pain; or an education of a sublime faculty to a capacity for sorrow? No! our benignantly affectionate heavenly Father could do nothing so unkind! He says of us that we "know how to give *good gifts to our children*," "and will not He" prove to us that the love we bear to each other here is prophetic of an infinite unfolding in Heaven! We shall not only recognize our friends. But as like those outbursts of joy that friends have here on meeting after temporary separations, there an unspeakable joy,—a joy with raptures that Heaven alone can afford, shall be



experienced. Thus in this way also will the boundless goodness of God have another variation in the exhaustless methods of its happy outworking in us!

Were this not so, and that death to be the end of all human mutual affection,—at this parting,—otherwise quite sorrowful enough,—the overwhelming and unendurable pain is to be yet added thereto, that the parting is to end all human friendship,—then: Oh, then, instead of cherishing the growth of this tender passion, let us *repel* it, since it is to be only a “Jonah’s gourd” to parade its beauty in mockery of our fondness!—let us become stoics and smother the natural affections all we can: let us invoke distillations from Lethe’s flood to obliterate all memory of affection for friends, in such case!

It is impossible that it should be so: for then a fundamental principle of Christian morals would be destroyed! The injunction of Jesus that we “love one another,” would be nugatory if human love is of no higher birth than the instincts of the “beasts that perish:” and sensualism would be our proper motive, and the true sphere of action here. The injunctions that we should “have our conversations in Heaven” and “crucify the old man,” and “war against the flesh” could have no meaning if Heaven had no bearing upon us in regard to the affectional element of our being: for certainly if here only our human loves are to reign, ’twere folly for us to do otherwise than to give scope to their power.

But Heaven has ordained it otherwise; and these noble elements of our being are designed for high culture here.

They are to be cherished, educated, and strengthened by help of the Divine influx—the Holy Spirit, so as to deepen and widen the foundation for the Heavenly society, the reunion of friends.

God is not jealous of mutual human friendships, that he should cut them short, and give them a fleeting earthy existence only. Nor are these powers an incidental outgrowth of an earthly nature: a sprouting up from a main stalk by chance of its exuberance. No! but on the other hand it is one of the very highest principles that God by his infinite wisdom ordained as an expression of his own boundless love, which has its outworking in all possible directions.

It is said, "nature abhors a vacuum," and so does God abhor a limit to the outworking of his love, and our mutual friendships are prominently in the list of these. Nor even these alone,—as we shall note elsewhere,—because Heaven will not only compensate the temporary sacrifice of paternal love, but even our affections for less noble objects than man, as a reciprocal loving being.

But for a more intelligent view of this cherished theme of recognitions in Heaven, we must endeavor to obtain correct notions of our future being. We must not let the world,—which has led us to entertain views even of Spiritual things in sentient aspects quite too much,—get such a hold on our imaginations that we cannot recognize things in their true nature,—that is the subjective. We must constantly bear in mind as we move along in thought on this point, that we lay the earthy part away into the grave: and we must not

fail thence to look for a modified, and higher mode of our social powers.

If we could determine the point as to how far our resurrection state shall be at once assumed at death,—that is, how positively the “*spiritual bodies*” will be instantly assumed, we might get into closer details in this regard. If the full assumption of the Resurrection State is, in God’s economy, put off until a period set for a simultaneous rising from the dead: and if in the meantime our spirits are to be less “bodily” in their aspects during the interval between death and the specified simultaneous rising, then of course it cannot be otherwise but that our degree of enjoyment in the recognition of those friends we parted with on earth will be modified; and that in such a case it will be, in Divine economy, one of those purposes by which the *growth* or *increase* of our bliss in Heaven is to be effected. So that when we begin there, after death, we may possess all of the pleasure of recognition that a nature not yet perfected can take in: and this may yet be many fold greater than the earthly one.

If an idea could be entertained, or made of practical avail in our endeavors to become properly informed on this point that our Resurrection, which we know we have in Christ, is to be experienced at the instance of our death, or as in his case who is our “forerunner” and “first fruits,” and we then, as He did shall “rise” and take on our final state as he did in the transfiguration: our “*Spiritual bodies*” will be as he was when he ascended; then death to us here would take on a very peculiar aspect, indeed.

This assumption would by no means ignore the fullest import of the dignity and grandeur of the "final judgment," since it would not be in the least conflicting with every figure given in the scriptures of such an event. That a *Supreme Court* should be held at some future epoch, in which God will judge the worlds by that "Man whom he ordained, Christ Jesus"—that "Thrones shall be set," and the "Books shall be opened," and a court held and a judgment be pronounced, is all quite compatible with such a view. Such a court seems, even to our views of propriety to be demanded by the circumstances we can well recognize even here. More than one world have fallen,—others then men "kept not their first estate" and are reserved in chains of darkness unto the judgment of the great day!" Only one world was redeemed and God will vindicate his righteousness and sovereignty in Human Redemption in a grand court of the assembled Universe: for it is said that all his Holy Angels will be present, on that occasion.

Now, if God has a purpose for such a Court that concerns Worlds and his own glory or justice, it does not seem fitting that he will subject individuals to an embargo or privation, even though they may be parties in the suit!

The language that the dead shall *rise* and come to judgment is not more specific than the *rising from the dead* that is spoken of still more frequently, in cases in which we know it to have other meaning and of individual character. The call that is made to the dead or impenitent sinner by the Spirit, so often spoken of in the New Testament, and that of the rise from the dead so often spoken of in the Old

Testament concerning the Children of Israel are not in the least less specific.

Resurrection, is a term applied also to several specific events. A resurrection from the death and grave of sin to a state of a new life by the Holy Spirit, is one of the plainest teachings of the Gospel. If then other uses of this term are applied to what follows death it is in no degree *less* a Bible teaching: and then when the Final Court or Day of Judgment is held this term applies again but certainly not in any stronger sense than as applied in those other cases.

There is no heterodoxy, therefore, in suggesting the possibility that a Resurrection may occur at death and that the glorious "Spiritual body" spoken of by St. Paul may then at once be assumed by the Saints as they "depart to be with Christ." Such a view would not lessen the necessity of a general judgment, since that is specifically declared to be one related to *Worlds*; an occasion also in which God will vindicate his own Eternal Justice!

#### PERTINENT REFLECTION.

No doubt but Spirits of other worlds are jealous of God's Redemption work in the Salvation of our World, while they remain "lying in chains of darkness reserved unto judgment." This is proven by the many instances in Scripture history in which their jealousy is exemplified. In the very onset the envy of fallen spirits is betrayed as shown in the statement of the scene in the Garden of Eden. In the instance of Job, there is another clear case of the kind; one in which the tenure of human allegiance is challenged by the



Prince of the fallen angels, even in the face of the infinite Sovereign!—Here the allegation is as much as to say that there is only a caprice or partiality evinced in the redemption of man, as his allegiance is in every degree exceptionable: implying that there is no real virtue in man, and that he has no higher claim on God for redemption than the fallen angels, since man has reference only to gain in all his fealty. Take away the expectation of reward, says Satan to God, and man “will curse Thee to the very face!”—God might then have replied that this false allegation will be exposed in the Court of the Universe—that is in the “judgment of the great day,” but he chose to give immediate demonstration also thereof and so put Job into the hands of Satan that he might make the test.

There is indeed so much that is remarkable in this incident that it would seem to accord well with the idea that the whole passage is an allegory: that Job represents the Human World in their probationary or redeemed state and Satan the Fallen Angels in their fallen unredeemed State, and that a controversy exists, and has existed among the denizens of the Worlds ever since God proclaimed his purpose of Human Redemption, and that the wonderful trials and temptations that the Human world experiences lie exactly in this *controversy*! Is not this a tenable view? and less bold than just for us to entertain with respect to our probation! It has ever appeared to the writer since he has entered the arena of Moral Science that there is not, *per se*, a sufficient ground in the personal aspect of the matter for man’s experience here; and the Job incident has come

in as a wonderful *hint*—an iridescent jewel dropped into the Human world from Heaven! Nay is not this passage at once the most wonderful and significant of all that the Old Testament has brought to us? and which stands as the high beacon light on the head-land of time to show mariners on the probation sea of life the broad bay of Heaven?

A controversy of Worlds may explain the imminence of the perils and the crucible like nature of trial of Human Beings! Certainly only God and Eternity can explain if such a principle or idea as this here suggested does not apprehend it. This idea would at once raise our world into a plane of moral being suited to the nature of our terrible experience? Surely the Human World is Job, whom Satan is permitted to tamper with and to try, for “Purposes of State,” and although many complainings are made by this to “*God*” of loss of property, of friends and of bodily suffering, but he did stand the test! And see how in the midst of his trial his exclamations peal out as the light from above is got by glimpses—“all the days of my appointed time will I patiently wait until my change come”—“O that my words were now written—that they were graven with iron pen and lead in the rock for ever for I know that my redeemer liveth, and that he shall stand at the latter day upon the earth and though after my skin worms destroy this body yet in my flesh shall I see God.”

God recognized Job’s virtue, and after the test by Satan, he was restored to a more happy state than that he had before. The historic part proves that his property and friends were restored, in much happier State. If the details

of this case are obscure by Oriental forms of thought given long before any other book of the Bible was written. Still the principles are plain, and although in the restoration of his children they appear as of other births, yet the restoration of his friends and children in *natural* order offers no violence to the passage as a most beautiful representation of man's destiny and his correlations, with the inhabitants of other worlds. Certainly, and by every just principle of interpretation, the doctrine of future recognition of friends is plainly implied.

It will be seen in another part, what were the considerations in the Divine Mind for Man's Redemption, other than those strictly personal, or which relate to his own happiness and well being; see what is said of Reasons of State, and the glory of God as unfolded by the Human order of beings.

But in regard to the personal, the social element of our being every instinct of our nature calls for a continuance of our social nature, and a recognition of our friends in Heaven.

This led the Heathen of all ages into the belief of the doctrine. Cicero has given a beautiful record of the vividness by which the view was held in his day. In *De Senectute* he gives the oft quoted passage thus:—"O happy day! when I shall quit this impure and corrupt multitude, and join myself to that divine company and council of souls who have quitted the earth before me. There I shall find, not only those illustrious personages of whom I have spoken: but also my Cato, who, I can say, was one of the best men

ever born, and whom none ever excelled in virtue and piety. I have placed his body on that funeral pile, whereon he ought to have laid mine. But his soul has not left me; and, without losing sight of me, he has only gone before into a country where he saw I should soon rejoin him. This my lot, I seem to bear courageously; not indeed that I do bear it with resignation; but I shall comfort myself with the persuasion that the interval between his departure and mine will not be long."

Our dear ones in wide arena, are all about surveying us, and they continue their interest in us. Nor do we fail to experience their loving embraces in our consciousness of influences that can only come from Heaven. Thousands of suggestions come to us from without, whose antecedents, are not in us. They originate with our dear departed. Why did our Maker implant the Heavenly sympathies in our souls if not for purposes thus expressed? True we have the power to make original conceptions, but the case explains not all. If reciprocal feelings are not possible after death, than there are some very strange anomalies in our being. But it is not all strange, because many of our feelings evince correlations too obvious to be mistaken. They are too pertinent to consociate proceedings to be regarded as only personal, singly with us. The very nature of many impressions we receive are, on analysis, proven to be necessarily consociate.

In various modes our thoughts provoke a smile of affection, extorted, how? except from an expressed sympathy

by a dear one present, though unseen. Those impressions would not originate with us, when positively alone, as they are too reciprocal.

Then too on the other hand; how does the sense of sorrow, or even of shame arise from thoughts of our acts in personal events in former life. Has not a sigh sometimes found expression when our feelings have been touched by an unseen personality? What provokes those feelings, unless they arise from impressions made by a departed one, who continues to possess all of soul consciousness, and who may retain the sentiments in accord?

What is the meaning of powers, if they have no functions? Nor would we expect spirits to evince functions that we would detect by physical contact. The mysteries of spirit functions are obscure, and although our gross outer nature apprehends not, yet the facts do obtain, as known by us in our own spirit consciousness.

We have some knowledge of phenomena that go far to show that there is a media between the grossly physical, and the finer spiritual. These are electricity and magnetism. We are very emphatically conscious of their phenomena. But what do we know of their essential natures? The personal spirit entities may, on their side, be just as familiar with these phenomena, as we are on this side: and the nature of the proceedings is confessedly not understood, except by effects. Motives lying beyond we do not see: We only experience their effects. But the realities are positive.

Cause and effect are absolute law in all domains. The



effects we experience have correspondent causes. Impressions on our intellectual consciousness, must have corresponding causes, they are spiritual, but none the less verities as causes.

There is not much wisdom in our general recognition of departed spirits and hence the denying of their functions. One of the most interesting things that concern spirit recognition is that of identifying persons never before seen, as in the case of the recognition of Moses and Elias, on the Mount of Transfiguration, by those of his disciples that had accompanied Jesus on the occasion.

Similar recognitions are made occasionally now, by persons in the trance state. The present writer during his early gospel ministry, witnessed in his audience, during his preaching three several trances of different degrees of completeness. One recognized this writers own father, whom she had never seen before, and a communication she received, was of such character as made it certain that no mistake was possible, because it adverted to facts known only to the writer and concerned his ministry, pointing out a work partly in manuscript then, but afterwards discontinued for a season, and its resumption urged, because of its great importance, as declared. It is strange that the manuscript then written was a part of this very book—"Human Destiny," and which the father urged his son to resume, and put to publication. Now, if this work has merit, it is interesting that it was so appreciated.

Every impression not accountable with us as results of

our own antecedents *must* come from without, and the causes of the impressions are indicated by the character of the effects. When these effects relate to antecedent relationships as must be judged of sometimes, we can but know they are from former companions. Those former companions may now be in various environments, and of various modes of thought.

It cannot be doubted but that sentiments are held, be these kindly or otherwise, they can still be expressed by the character of our impressions. The denial that impressions have foreign origin, affects not the facts, for although we possess genius and can, and *do* formulate thoughts and make impress on our consciousness, they do not explain all. The character of the impressions must indicate the source of the impressions: and certain it is that these impressions are not out of the category of the laws of cause and effect.

Mental phenomena are as positively true *verities*, as are the physical, only they are differently displayed. They come only through one sense, the intellectual, while the physical phenomena, come through both the physical and mental experience, and thus are far more tangible to us.

It requires some attention and effort also to make impressions from foreign sources tangible and coherent. But our efforts will be rewarded thereby.

It is by far more natural that friendly spirits will endeavor to communicate than others, who would be more likely to have a disinclination. Evil spirits indulge their instincts: and good spirits are apt to love correspondence

with friends. Doubtless myriads of instances occur of failures of foreign spirits to make connections with their kindred in this life. But they are less conditioned and do not weary by repetition.

The question now comes up as to whether cognition by departed spirits may not, on occasions, cause sorrow and regrets. This would be so if it were not that causes of events are patent to a disembodied spirit since their cognitions are plenary, and they having the power to control their own sensations can avoid any disagreeable sensation. The adverse allegation would apply to the Omniscient who cannot be presumed to be affected by adverse causes. Goodness, in order of its measure of absoluteness will ever make the best of all things. In this optimism has its elements.

The observing one that is good in character ever has sympathy for its objectives of life character. Right here we find the philosophy of kindred friendship and sympathy. Kindredship has relation to the character of its correlations, and ever takes the good side. The bad is only entertained, when practicable for object of amelioration. Here Grace and Mercy have functions. "Pity hides a multitude of sins."

Mercy controls all things except a free will. To control it would involve an absurdity. Free will implies the negative of interference, in principle.

Foreign spirits never attempt control of free will, and only can be suggestive. With good spirits sympathy is the expression, while with bad ones temptation and coercion, are the motives. But all departed spirits doubtless have func-

tions, and have in greater or less extent the power to correspond with the living on earth, in measure, and character as are their natures.

It is not every one that has full realization of the interesting truth of divine utterance that *it is more pleasure to give than it is to receive!* But there are many warm hearts that have experienced those delights that have afforded the charms of a blessed lifetime.

Those endearments last forever; death dissolves them not: immortal memories tenderly await reunions. How many proofs we have of the profound endearments, heightened by events of philanthropic acts. The writer had an intimate acquaintance, some thirty years ago, with a gentleman moving in the best society, who, however, was not a professor of religion, and was a materialist. When questioned as to his moral sentiments he would acknowledge himself to have a natural disposition to do kind acts: but always declared his inability to believe the Scriptures to be Divinely inspired. He recognized them as a code of good moral ethics: but believed them to be only equal to those of Zoroastor, Confucius and Socrates. He, L. T., was a man of means which he ever employed for affording kindly services to the needy. His universal habit was to give some time every day to discover opportunities to afford relief to the needy and the suffering. No widow or orphan in his knowledge was ever known to go without his kindly services when in need. One instance in particular is illustrative of his character. On one of his charity rounds he found a widow in tears. She was averse to allow knowledge of the

cause of her grief. But such a case could not put him out of his sense of propriety and when after considerable endeavor, he learned that her home was sold under a mortgage which her deceased husband had executed. She declared that she had succeeded well in keeping up her Spirits until she was warned to remove from her home speedily ; and then she confessed she could not longer hold composure. The kind neighbor told her to keep courage for there were kind hearts near. He then demanded of the banker that had bid off the property at the face of the mortgage, while the same was worth twice the amount, an explanation, and question was demanded, whether, if his just claim were met he would reconvey. A reluctant affirmative resulted in the reconveyance, when another property of value of the equity was secured and conveyed to the poor widow by title deed, to the inexpressible joy, of the recipient, and relief of her needy little ones.

This good man at his death left evident signs of his change of views of revealed truth as he desired the reading of the Bible and especially the passages that encourage the hopes of Heaven.

Did not this man evince those charming virtues Jesus named in the xxv Matthew in his citations to those on his right hand, and is he not now amidst the charms of those high virtues in celestial ministrations?



## CHAPTER XXXII.

### DESTINY OF THE UNRIGHTEOUS.

ALTHOUGH the term *unrighteous* must certainly be regarded as an indefinite one and that degrees of character must be possible, yet an antithesis must be recognized and a principle is thus involved which language most certainly demands.

The antithesis of *great* and *small*; *high* and *low*; *light* and *dark*; *cold* and *hot*; *good* and *bad*, cannot be spared from the categories of language.

We could not conceive of a system of morality without the antithetical correlative. This as certainly admits of degrees of state as every measure of proportion obtains in the antithetical formula.

The element of truth and sacred morality are founded on this principle. The Holy Scriptures declare it; and the ethics of mankind in all ages involved the principle.

In the dawn of civilization, in the Orient, *Wisdom* was the factor of *Righteousness*, and had for its antithesis, *sin*. Salvation from sin was Wisdom. This could thence be acquired only by *suffering*. Thus Zoroaster projected metempsychosis or transmigration as the means or opportunity to gain wisdom by suffering. The Religion of Brahmanism and Buddhism, was founded on the principle of suffering, as is well known.

Suffering is the absolute result of sin, and *voluntary* suffering is its cure. Moral philosophy is founded on this very same principle, and no fiction can eliminate this truth. Human experience, in all ages verified this fact: and Human Destiny will prove it to all eternity.

The Moral Dispensations, with Heaven and Hell as final destinations, are founded on this principle, and no cavil can dispose of this truth.

The Unrighteous thus have their eternal destiny in hell. But the prerogative of free will must exist in hell as the will is the cardinal element of the human soul. Hence the dispensation of the alternative of Heaven must be of character to accord to the character of its denizens. Such it is, as is absolutely recognized in the Scriptures when properly understood: yet it is true that a mistaken interpretation, has led to questionable doctrines, now maintained in most Christian denominations.

The mistake is in the eschatology definitely stated in the twenty-fifth chapter of Matthew, where those on the *left hand*, the "goats," are recognized as definitely of *one* character, and no moral grade recognized. The mistaken view is chargeable to the peculiarity of the vernacular language of the time, where and when the utterances were made by Jesus.

The belief that all the departed from this life, are destined distinctly to two separate *localities* in the next world, without any recognition of *grades* of character, is founded mainly on the eschatological description of Christ in the allegory

of the *judgment*. But similar statements are found in other parts of the New Testament Scriptures.

In this belief a mistaken idea is had of the sense of the passage. The stated division of the "*Sheep*," and "*Goats*" was simply an *antithetical* expression, as those of *right and wrong*; *great and small*. No ignoring of *grades of character* was implied.

The bold expressions of Jesus, that were in accord with the vernacular of the countries where they were uttered, taken in literal sense occasioned the conception that *fear* is the prime preventative of wrong doing. Hence the writings of early theologians are so notably projected on this motive of restraint.

The Scriptures which required to be translated from the languages in which they were written by the Evangelists and Apostles, were continuously made to conform to this idea of the restraining power of fear, in the translations made.

It is, indeed, true that the literal sense of the utterances of Jesus, was most readily understood, and hence was so taken. But the literal sense is unquestionably not the proper one. Its application is in conflict with reason: and can only do mischief. What endless and woeful injuries have thus been entailed on humanity. It would seem that angels must blush at the stupidity of mankind in holding to such absurd notions!

To make this outrage on civilization apparent here in this discussion, some of the utterances of theologians of the past century will be given now:—

John Foster (See Edwards' works, Vol. VII, page 499), says :

"God holds sinners in his hands over the mouth of Hell as so many spiders; and he is dreadfully provoked; and he not only hates them, but holds them in utmost contempt, and he will trample them beneath his feet with unexpressible fierceness; he will crush their blood out and will make it fly so that it will sprinkle his garments and stain all his raiment."

Jonathan Edwards says: "The world will probably be converted into a great lake, or liquid globe of fire;—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they shall forever be full of a quick sense within and without: their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing melting fire fierce enough to melt the very rocks, and elements: and also they shall eternally be full of the most quick and lively sense to feel the torments: not for a minute, nor for a day, nor for one age, nor for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after another, but for ever and ever without any end at all, and never, never, be delivered."

The effects of this preaching as Edward's biographers tell were that "Whole congregations shuddered and simultaneously rose to their feet, smiting their breasts, weeping and groaning."

Thomas Aquinas, a great Theologian. (Summa pars

III., Sup. Qu. 93, Art. I), states:—"That the saints may enjoy their beatitudes and the grace of God more richly, a perfect sight of the punishment of the damned is granted to them."

Another Theologian of the Puritans, made a similar statement:—"The sight of Hell-torments will exalt the happiness of the saints forever, as a sense of the opposite misery always increases the relish of any pleasures."

Hopkins (Park Memoir, p. 202), has the following record:—"The smoke of their torment shall ascend up in the sight of the blessed forever and ever, and serve as a most clear glass always before their eyes to give them a bright and most affecting view. This display of the Divine character will be most entertaining to all who loved God,—will give them the highest and most ineffable pleasure. Should the fire of this eternal punishment cease it would in a great measure obscure the light of Heaven and put an end to a great part of the happiness and glory of the blessed."

SAINT TURTULLIAN, was prodigious in the cruelty he evinced in his writings. Here is one of his statements:—"At that greatest of all spectacles: the last and Eternal Judgment, how shall I admire, how laugh; how rejoice; how exult when I behold so many proud monarchs groaning in the lowest abyss of darkness; so many magistrates liquifying in fiercer fire than they ever kindled against the Christians: so many sage philosophers blushing in red hot fires with their deluded pupils; so many tragedians more tuneful in ex-



pression of their own sufferings: so many dancers tripping more nimbly from anguish than ever before from pleasure."

JOHN CALVIN, the learned and great Geneva Reformer, utters language equally cruel, in citing scenes of damnation: "Forever harrassed with a dreadful tempest, they shall feel themselves torn assunder by an angry God, and transfixed and penetrated by mortal stings: terrified by the thunderbolts of God, and broken by the weight of his hand; so as to sink into any gulf would be more tolerable than to stand for a moment in these terrors."

GARDNER SPRING is equally severe and more ingenious in his conceptions of cruelty: "When the Omnipotent and angry God, who has access to all the avenues of distress in the corporeal frame, and all the inlets to agony in the intellectual constitution, undertakes to punish he will convince the Universe that he does not gird himself for work of retribution in vain"—"it will be a *glorious deed* when he who hung on Cavalry, shall cast those who have trodden his blood under their feet, into a furnace of fire where shall be weeping and wailing and gnashing of teeth."

MARTIN LUTHER gives a logical turn to his sarcasm, relative to those who ignore responsibility as to the future life: and founds his arguments against vice on the fear of punishment, just the same as did those whose utterances are just quoted. He says:—"If you believe in no future life, I would not give a mushroom for your God. Do then as you like. For if no God, so no devil, no hell: as with a fallen tree, all is over when you die. Then plunge into treachery,

rascality, robbery and murder." Strange that this astute moralist would give the fear of severe punishment as the great motive to virtue!

MASSILON, had similar views:—"If we wholly perish with the body, the maxims of charity, patience, justice, honor, gratitude and friendship are but empty words. Our passions shall decide our duty. If retribution terminate with the grave, morality is a mere chimera, a bugbear of human invention."

Fear of retributive justice is thus set up as the proper motive for restraint of vice, rather than the charms of virtue, and the blessedness of a holy life: and it is remarkable that this doctrine is founded on supposed scripture teaching.

It is to the discredit of Christianity when such utterances as just cited are pressed into the code of morals!

How greatly different from these do we find even Heathen Mythology. Some passages in the Sanscrit, in the Vedas come vastly more acceptable to our present conceptions of a sound Morality. Many passages might be cited of sublime character.

One Heathen story of later date may be here inserted for exemplification. Here it is:—"God once sat on his inconceivable throne, and far around him, rank after rank Angels and Archangels, Seraphim and Cherubim, resting on their silver wings, and lifting their dazzling brows, rose and swelled with the splendors of an illimitable sea of immortal beings, gleaming and fluctuating to utmost borders of the Universe. The anthem of their praise shook the pillars of

Creation, and filled the vault of Heaven with a pulsating flood of harmony. When, as they closed their hymn, stole up, faint heard, as from some most distant region of all space, in feint accents humbly rising a responsive '*Amen!*' God asked Gabriel, whence comes that '*Amen.*' The higher-archic peer replied; it rises from the damned in Hell: God took, from where it hung above his seat, the key that unlocks the forty thousand doors of hell, and giving it to Gabriel, bade him go release them. On wings of light sped the enraptured messenger, rescued the millions of lost, and just as they were, covered all over by traces of their sin and woe brought them straight up into the midst of Heaven. Instantly they were transformed, clothed in robes of glory, and placed next the throne: and henceforth, forevermore, the dearest strain of God's ear, of all the celestial music, was that borne by the choir his grace had ransomed from hell. And because there is no envy or other selfishness in Heaven, this promotion sent but new thrills of delight and gratitude through the heights and depths of Angelic life."

The sublimity of this, is striking in itself. But when compared with those utterances before quoted it becomes *exquisite*, even though we cannot endorse the idea of a transfer from hell to heaven: such being so contrary to our Scripture teaching.

Before going further in this discussion, it is well to give attention to the notable ignoring of character that this assignment of the departed implies: as also the matter of a definite locality simply of Heaven and Hell.

No statement in the Scriptures is more positive than the many which declare that *character* will determine the estate of all.—That all shall be judged according to the deeds done in the body; and that every one shall receive according to what he hath done.

Nothing is more reasonable than this obvious truth. No courts of equity disregard these maxims. The principles of *cause and effect*, are the fundamentals in philosophy: and how true it is that in all physical things we form practical judgment of coming effects, by the nature of the causes.

How a contrary conception of facts in moral laws, and Human Destiny could have been so generally recognized as is done in Christian polemics is a mystery. The only explanation that appears is that Jesus did so declare it in his allegory of the judgment: as seems by a literal sense of the statements, to be a correct formula for a sound system of theology. But the literal sense is not admissible.

A matter which is of notable character, needs be adverted to now in this discussion. This is the remarkable forms of speech recorded in the Old, as well as the New Testaments. Many of those are so inconsistent with present modes of thought, as to be almost incredible: and the only view by which we can receive them as inspired utterances, is by supposing that the statements were made in a quite different order of things, which cannot be accurately brought into present understandings.

Translations from one language to another, cannot always be brought into the identical definitions: especially in matters

of moods and tenses. The imperative by use of our word *shall* is almost universally used for the indicative.

In this very fact we find some excuse for some blunders of theological writers of later times.

The amazing stories recorded in the pentateuch are of character, that require prudent thought, in our understanding of them. Indeed we are forced into the belief that divers statements of historical accounts got into biblical record as popular legends only. But this does not invalidate the general canon.

- Now for the purpose of explaining the order of Oriental thought and expressions that have led to the controversies in Scripture doctrines: and especially to show the manner in which the older holdings of Scripture teaching that are in conflict with what is maintained in this present chapter on Human Destiny; some quotations from the Bible will be here inserted. But no charge of scepticism can have ground in this. We cannot be responsible for the changes occasioned by lapse of time and progress of civilization.

The importance of attention to the fact that even in sacred inspiration the declarations and utterances, could only find understanding by the parties to whom the utterances were made. Thus prophets may have spoken by inspiration to parties that gave record, who could understand the prophecies only by the order of their own intelligence.

A citation of Scripture passages that had early record, and when civilization was of a very different order from ours will come in here properly. These will explain as to



the occurrence of the graphic utterances of Jesus during his ministry. They will show the necessity of our use of modified expressions on points of discussion in this book.

It can be seen that literal senses cannot be taken of divers Scripture utterances: and that the harsh language employing such words as *Hell-fire*; *Damnation*; *Eternal Punishment*, etc., cannot be taken in the literal sense.

Another fact to be learned by these quotations will prove the prerogative of the human departed, and show the liberty they have of deployments, and of taking part in scenes transpiring variously.

Among the prerogatives of human spirits in the after life is their continuous exercise of influence on the minds of living persons. The doctrine of Demonology that Jesus, not only recognized, but concerned himself in their control implies, if it does not positively prove that human spirits,—departed ones, have the same power, as they have the same assignment as devils.

It is almost impossible for us in the living state to avoid the belief that our thoughts are not all original, but suggested by departed spirits, be they good or bad.

The many incidents of controversies and severe conflicts recorded in Scripture of men and devils, prove plainly the freedom of Spirits of the other world, which are regarded as in hell. The case of the extraordinary conflict between Micah the prophet of the Lord, and the 400 false prophets (II. Chron. XVIII, 20) and which then went to a higher court, reveals a scene difficult to be understood; yet it does prove the great freedom that is still permitted to the fallen

spirits. The incident proves that wickedness is sometimes permitted to work out its own destruction.

Another very interesting incident in Prophetic times is recorded in the book of Daniel (X, 13) reading thus: "But the Prince of the Kingdom of Persia withstood me, one and twenty days: But Michael one of the Chief Princes came to help me." The subject is that concerning the mighty conflict between the Persian and Grecian Empires (Macedonian) in which Gabriel and Michael, the Archangels of Heaven, stood for Persia, during the campaigns of Darius, Cambyses and Xerxes, and when the latter Emperor had as many as 5,283,220 soldiers in one campaign, and with these had an auxiliary army of 300,000 Carthaginians. In this campaign there was a navy employed of 1,207 ships. The unseen agencies in the battles were the Devil and his angels on the one side and Michael and his angels on the other.

How much this does seem like the great conflict recorded as having occurred in Heaven! May the one of the far off time not really have been just such a conflict in another earth world; like as this great conflict between the mighty Empires here cited? Yet more practically; may not the suggestion be proper that the conflict may have occurred here during the prehistoric ages of our own earth.

Another occurrence is cited by one of the Apostles, of a conflict between the Devil and the Archangel Michael concerning the body of Moses. A special feature of this controversy was the courtesy shown by Michael to the Devil in this disputation. Dr. MacKnight thought that the matter in controversy was because Michael wanted the place of

burial of the body of Moses to be *secret*, lest the Israelites would make an Idol of it, which latter the Devil wished to be done.

The freedom of action on the part of the fallen angels is thus evinced in a very decided way. What does this argue as to the vast number of human companions in hell that have their destiny with them, that is, those who go from this world? One thing can be very certainly presumed: it is that although those represented as "Goats" who had been pronounced *accursed*, are less vicious than the old *demons*. So they undoubtedly also retain their free wills, and the liberty of progression: that is, that they are not literally confined.

It certainly would be more to the honor and glory of God, to allow the *intellectual powers*, of those that unfortunately violated the *moral* law of their maker, to be still persistent, since that the other powers of man were not involved in the catastrophe. The very fact that early provision was made for man's moral redemption, would prove this. There seems no reason that when the moral powers that had been perverted were provided for there should not also be provision for the intellectual, that were not perverted.

The stupendous proceeding of the Creator in what was done in redemption,—in placing fallen humanity so greatly above the *antecedent* position is full of argument, as to what is still possible in the dispensation of *works*, for those that have not availed themselves of all the moral provisions that were made. When God makes improvements he ever does

the work in a way worthy of Omnipotence and Infinite Goodness. Even man generally makes his improvements better than the original; and in this he only follows the examples of his Maker.

What should hinder those colossal intellects possessed by many men who might here be cited, and who had made ship wreck of their moral estate, and yet in so many secular, literary and scientific labors have astonished the world: what should hinder them from proceeding right on after death in the same line? God has often made even the wickedness of the wicked, to turn to his own glory, even in the present order of things; hence in this matter now in discussion,—being of so much vaster importance,—it would certainly be compatible for him to prove his own infinite excellence,—even in this!

What did the persecution of the Huguenots in France result in when they migrated to America? What did George the Third inaugurate by his tyrannical administration in the American colonies? Did not Divine Providence have something to do in the results that followed in both those instances? It would perhaps be regarded as audacious presumption; the venture to suggest that the Creator strategically followed the event of the Rebellion of the Angels, by his construction of our world with new intelligences far superior to those that kept not their *first estate*. But this would seem to be the Divine order of procedure.

The failure of Humanity, therefore, would seem to be a shade upon the Omniscience of the Creator; and if all the “wicked” of Humanity are destroyed, then how is it?



PHILOSOPHICAL AND SCRIPTURAL ASPECT OF DESTINY OF  
THE UNRIGHTEOUS.

It is very evident in all parts of the New Testament Scriptures that relate to the future estate of the unrighteous that it is distinct from that of the righteous: and this is the universal holding of all Christendom.

The inquiry in this article is to ascertain, as best may be done, in what *respect* this difference consists. The very nature of the proposition proves that it is of moral character. It does not essentially relate to the intellectual and social powers as thus contemplated. A wicked or unrighteous act has, for its elements, primarily moral principle only: and the question as to how far it affects the future destiny of the other powers of a responsible being can only be as to the sequel. Thus it is in the analysis of the question where the solution is to be found.

The transaction in the Garden of Eden which is recognized as the first sin of human kind, was *disobedience*, and not simply the fact of eating fruit. When passing from the individual to the collective, and taking the Psalmists' expression: "the wicked shall be turned into hell, and all the nations that forget God;" we cannot think that the heathen nations can be included as so specifically assigned. It can only mean that such as having a knowledge of God, but are so little impressed by this knowledge as to be forgetful and so they cause a delinquency that exposes them to hell as is stated as the consequence of their forgetfulness.

The language of Jesus in reference to the final Judgment;



where he states to those on the "*left hand*:" "depart from me ye cursed into everlasting fire, prepared for the devil and his angels," is of this import: because the *curse* resulted from censurable neglect of the laws of charity. The very same principle obtains in all Scriptural allusions to the cause of condemnations. It always only involves moral principle, and relates not to other intellectual or social doings.

The question now is as to whether guilt is involved. The "*fallen angels* that sinned, and kept not their first estate," are said by St. Peter to be "cast down to hell, and delivered in chains of darkness, to be reserved unto judgment." The hell thus prepared for the devil and his angels is the same place cited by Jesus as that to which the wicked of human kind are assigned.

Having now thus cited this destiny of the wicked: it is in place to ascertain what is the character of this hell.—It is mentioned as a "furnace of fire;" as a "bottomless pit," and as a "Lake of fire and brimstone." What do these terms specifically mean? Certainly they do not have a *literal* sense; because they have no adaptation to the estate of culprits whose fault is not of *literal* character but *moral*. They are very bold and graphic symbols, and surely are of great significance.

Before an explanation of the terms be attempted it is well to note some Scripture associations of them. Jonah cried out: "out of the belly of hell cried I, thou heards me." Here hell meant the stomach of a fish. David said "the sorrows of hell compassed me." This sorrow was of political char-

acter. And again the Psalmist says: "The pains of hell gat hold of me." This was in another personal trouble.

But the most graphic of all scripture records of remarkable expressions of this kind we find in David's prayer, as found in the eighteenth Psalm. Here it is:—"In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even unto his ears. Then the earth shook and trembled: the foundations also of the hills moved, and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth: coals were kindled by it. He bowed the Heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters, and thick clouds of the skies. At the brightness that was before him his thick clouds passed: hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice: hail stones and coals of fire. Yea he sent out his arrows and scattered them: and he shot out his lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke O Lord, at the blast of the breath of thy nostrils."

This Prayer of David, which has also record in 2 Samuel, 22 chapter, was made as a song of praise when he was in his great trouble with Saul. Like this, is language uttered by Isaiah in his prophecy against Nebuchadnezzar: he exclaims as follows:—"Hell from beneath is moved for thee to meet

thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations (xiv:9). For thou hast said in thine heart I will ascend into heaven: I will exalt my throne above the stars of God:—I will ascend above the heights of the clouds: I will be like the most high: Yet thou shalt be brought down to Hell;" (Chap. xiii) . . . "for the stars of heaven shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the Heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts and in the day of his fierce anger."

Jesus, in his allusion to the prospective destruction of Jerusalem, quotes these latter words of Isaiah, or what is perhaps still more likely both Isaiah and Jesus employ only popular words on occasions of great events of state. Some commentators apply these words of the Saviour to what is supposed as a prediction of the end of this earth world. But it is all in accord with the remarkably bold forms of language in Oriental countries, for more than two thousand years before the advent of Christ: who himself continuously employed the same forms of graphic speech.

It is the very same style of speech that Jesus used when he spoke of the doom of those who at death lack the noble virtues. The words "depart ye cursed into everlasting fire," appears now to us as language only suited to the *severest* culpability: whereas it, when thus uttered, had its application distinctly to persons lacking only the high virtues, they failing to minister to persons in want. No aggressive

cruelty or malicious conduct was implied. The word "*cursed*" itself was only what is now the equivalent of "*condemned*" as now used,—simply *rejected*, or not chosen. The incident of the use of this word "*cursed*" by Jesus in relation to the barren fig-tree, where, certainly, no moral question was involved makes this apparent.

It is evident that no criminal charge was alleged against Dives: he simply lacked the virtue of self-denial. So also with the five virgins that lacked oil for their lamps. The difficulty was, in these instances, of a *negative* character.

The condemnation of human derelicts is certainly less in gravity than that pronounced against the fallen Angels, who are stated to have been charged with sedition and rebellion in heaven. But that this rebellion was in the special abode of Deity is yet a question.

As the condemned of earth are stated by Jesus to have their portion in "*everlasting fire, prepared for the devil and his angels,*" it is well to ascertain, as far as possible, what were the circumstances concerned: what is the character of that place, and what the conditions of those so assigned, in order thus to know what also will be the condition of those of human kind that are assigned to the same place, and so to share with them in their estate.

The following passages of Scripture afford some particulars concerning the antecedents of the devil and his angels, as also the occasion of their destination: and, *first*, it may be observed that the Angels that "Kept not their first estate" are recognized by Milton as having had an eminently exalted position among the hierarchies of Heaven: that from having



become proud and envious, joined in a rebellion against God: that a war ensued, conducted by Satan and his angels against Michael the Archangel and his hosts: that the rebellion was overwhelmed, and the vanquished were cast out of Heaven.

The Revelator (Rev. xii:7-13) states of this event as follows:—"And there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven: and the dragon was cast out, that old Serpent called the Devil and Satan, which deceiveth the world: he was cast out into the earth and his angels were cast out with him . . . woe to the inhabitants of the earth, and the sea for the devil is come down unto you having great wrath."

Jesus said to the *Seventy*: "I beheld Satan as lightning fall from heaven." (Luke x:18.)

These quotations bring the account, in the antecedent history of the fallen angels, down through their rebellion to their doom in hell.

Now it is in place to ascertain what this "hell" is to which those angels were doomed. The Revelator states they were cast down upon the earth, and spoke of it as a woe to its inhabitants because of their great *wrath*. St. Peter says they were cast down to hell, and he with St. Jude says that they were reserved in chains of darkness: and Jesus states that everlasting fire was prepared for them. So much now for the consignment: and thus their condition and experience in the assignment, comes next for consideration. The



woe expressed by the Revelator to the inhabitants of the earth and the *sea*, is very significant: and the proceeding of the devil among men, noted as going about as a "roaring lion seeking whom he may devour,"—as stated by St. Peter; and the caution he urged in consequence, is also alike significant.

At the very beginning of historic humanity, in the Garden of Eden this predicted mischief began. The history of Christ's ministry, and that of his apostles are full of statements concerning the works of the devil and his emissaries. A very large portion of the work of Jesus and his disciples, in their ministry was to counteract the works of devils, who were pronounced to be exceedingly numerous,—proceeding in *legions*, and doing all manner of mischief among men, women, children, beasts, and other objects of nature: and Satan is pronounced, in scripture, as "the prince of the powers of the air."—The sea, the land, and the air, are alike the realms of his exploits.

The presence of Satan in high councils with Kings, Princes, and men of authority: as also with the Lord, on occasions of assemblies on earth and in heaven during human history, and mostly concerning human affairs, are notable circumstances to be taken into account in our endeavors to ascertain the condition and behavior of the devil and his angels: and this for purpose of judging what is to be understood by their *consignment*, and as to what is to be understood by the terms of "*Hell*," "*Hell-fire*," and "*Chains of Darkness*."

Scripture statements, as appears, can *never* be taken in

the sense that the fallen angels,—(which are implied by all stated of devils)—are *literally* confined to any one place, and as doomed to a *local* hell.

Now, since the unrighteous of the human race are pronounced to have the *same doom*, all these facts apply alike to *them*.

It is not to be presumed that the departed unrighteous of human kind are alike *full of "wrath"* and so disposed to do ruinous acts continuously as their associates, the devils. Yet the presumption does appear that like liberty of procedure does exist. The very fact that the will and other intellectual powers are the attributes of the soul and cannot be destroyed without annihilation of the soul is proof of this. No human researches; no human philosophy has ever proven the possibility of the annihilation of *any thing*. No scripture statements assert it. To be "burnt up;" to be "destroyed;" to "end;" "to be no more," all signify only to cease to exist in the *same form*.

It does not follow that any of these foregoing statements imply anything but legitimate and correct scripture accounts and statements, when properly understood. No disbelief of the Holy Scriptures, in any measure is entertained. All is truth. What is needed is a correct *understanding* of them. The languages in which the Old and New Testaments were written, as the Hebrew, Syriac, Greek, and others, all were very different from our own at this day, and required many translations and expositions: and while originally given by Divine inspiration, and while transcribed by the greatest of care, yet as subsequent writers were not infallible, the render-

ing of the senses of many words of *divers meanings*, have not always had their correct meanings in all cases preserved, to us. Even as early as the time of Christ the Hebrew records had to be illustrated by parables.

The prediction of Christ of the convulsions of nature at the overthrow of Jerusalem was of like character in description as the language of Isaiah: thus:—"The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Jesus, also, in speaking of the desolation of the city of Capernaum, says: "And thou Capernaum which art exalted unto heaven shalt be brought down to hell."

It is in no measure different from the same graphic language he uttered as to the fate of those who failed to minister to the wants of his disciples, in bidding them to "depart into everlasting fire, prepared for the devil and his angels:" or in calling his earnest disciple, Peter, "Satan," when the latter declared that his Master should not be treated cruelly.

Before the attempt to discern more particularly as to how much of especially literal sense is to be taken as to locality of either Heaven or Hell, it is well to take into consideration still more of collateral facts. The devil and his angels described as being in hell, are also stated by scripture as free to act, and as ever manifesting their disposition to do mischief and injury to others, not only in a local hell, but on earth. Their presence on earth is definitely stated in the many events of demonology that are perspicuously delineated in the four Gospels, and specifically declared by Jesus,

concerning the doings of devils among the people. Their personality is positively recognized : and personal possessions declared. It was one of the proceedings that were enjoined by the Master on his disciples to exorcise, or "cast out devils."

This is all in accordance with the beliefs of the people of that day in Palestine. Jesus,—for reasons we do not well understand, did not make any effort to instruct otherwise : but conformed his language to the literal conceptions of the people. One thing is certain, that the best informed among the Jews could not understand the Spirituality of the Gospel. If Jesus had not used parables he could not have been understood. This seems strange to us now, yet it is even so ; and the incident with Nicodemus proves it.

The obscure statements in scripture of the war in heaven, comprise alike vague ideas as held by many, who believe that the war occurred in a specific or local heaven where God is enthroned. This could not have been the real meaning in any citation. The word "heaven" is obviously applied diversely to the Sky : to the Spiritual Kingdom established by Jesus Christ on earth and *supremely*, to the Royal Presence of Deity, where his Throne and stated personality may be known, and his Divine personal benedictions are enjoyed. But how little do we really know of this specific locality ? for God declared to Solomon that specific boundaries cannot be a home for him, even not the Magnificent Temple he had built. "Heaven is my Throne and Earth is my foot-stool," he declared ; and this is about all that this wisest of men could understand.



The case as seems certainly to be the most rational, as to the "War in Heaven," is the Moral Conflict between Good and Evil, which may in the vast antecedent have had a very special, literal and demonstrative occurrence, and crisis; as like political events in our age occur among governments.

Possibly on some other Populated World, (like as is our own), in remote cycles of time, there may have occurred moral or political events or phases of government among intelligences less physical than our Humanity, and like as what we conceive Angels to be: and that a mighty contest may have occurred that would conform to the Sacred historic allusions we have found in the Bible.

The chapter on Astronomy in the *a postiori* division of this work is suggestive of this.

Supreme among human endowments is the *will*. This is the cardinal element of the human soul, and must survive natural death. Thought or intellectual consciousness must survive or else our identity is lost at death. The moral emotions, all concede to be persistent, tho' some believe these may become impaired. Memory will continue, as the dialogue of Abraham and Dives proves. The mental *affections* also are persistent as the same dialogue shows. The esthetic principle in human thought must be persistent, or all the beauties of heaven spoken of by the inspired writers are a myth. Genius cannot be considered as simply a function of the brain, and thus a physical attribute only. It is genius that is the qualification for admiration of beauty in all things, as also of mechanics.

With such powers as these and many more might



be cited, the departed spirits will find employment, whatever may be the extent of the development at death.

The reader is referred to what is stated of the availments of the sciences for the enjoyments and employments in the next estate see the *a posteori* arguments in chapters eighteen to twenty-five.

But, now, what is there to be said of the experiences of those who die in lack of *moral* qualifications, the "unrighteous?"—Well, "*every one shall receive according to what he hath done,*" so say the Scriptures: so say reason, common sense and justice. All will have all of good they are fitted for. The dispensations in the after world are stated in Scripture to be fixed. But *under* these all have power to act in accordance with their qualifications, and those are of indefinite extent. Heaven and Hell are unquestionable *entities*, although not certainly definite *localities*, while yet all of locality that is pertinent will as *unquestionably* be realized.

Now, as to the destiny of the wicked, that is those lacking the *moral* development,—what is it that is to be stated? In answer to this it is best to give the statement of Christ, where he alludes to the final account: Mat. xxv:41. Of this passage the original Greek wording is here given with its English parallel:—

“Τότε	ερεῖ	καὶ τοῖς	ἐξ	ἐκωνυμῶν	Πορευέσθε
Then He	will say	also to the	of	left	go
ἀπ’ ἐμὲ	οἱ	κατηραμένοι	εἰς	τὸ	πῦρ τὸ
from me	the	having been accursed	into	the	fire the

αιωνιον	το	ητοιμασμενον	τω	διαβολω
age-lasting,	that	having been prepared	to the	accuser
και	τοις	αγγελοις	αυτου."	
and	to the	messengers	of him	

This shows the literal parallels of the Greek in English words, and by comparing it with the authorized version it will help us to get the meaning of the words of Jesus in this very important passage.

In the verses following this 41st,—the 42d and 43d, we have the reason given by Jesus for this pronunciation thus made: and it is of the greatest importance that we study this language that declares the state of those on the left hand (goats) who were thus informed of the reason of their doom.

It will be noticed that every one is of *negative* character,—implied nothing criminal. They lacked those amiable virtues of *pity* for suffering; *kindliness* to strangers; *sympathy* to those in want.

Those on the right hand (the sheep) had all these virtues and were appointed unto everlasting life, but those lacking in these amiable characteristics were appointed unto "everlasting fire."

Now, to understand correctly the true meaning of the words of Jesus, so graphically uttered, it is necessary that several pertinent facts be well considered. The primal one is the real meaning of words employed in the premises concerned. Another important point is to know aright the occasion of the utterances; and the pertinency of the statements.

It is high moral perjury for any one to endeavor in a case:

so sacred as this to make any effort to pervert the meaning of scripture utterances, in any endeavor to accommodate the sense to preconceived doctrinal views, not true to the original sense.

This scripture here quoted is St. Matthew's record. Some supposed he had originally written it in Hebrew, A. D. 41, and himself rewrote it in Greek about A. D. 65. But we have no positive knowledge of the matter, while we all believe Matthew's Gospel to be a truthful account of the words, teachings and doings of Jesus, whom he had accompanied continuously during the four years after his call to discipleship. Jesus and his disciples, doubtlessly, while in Gallilee, at least, spake the common vernacular of that country, because their ministrations were to the common people.

In Jerusalem and elsewhere in Judea the teachings of Christ, doubtless, were adapted to his hearers in those localities, and when put to record were written in the vernacular Greek, because the literature of the age was in the Latin and Greek languages: mostly the former until the Vulgate, A. D. 384, took its place.

Matthew's gospel in the Greek cites the fate of those lacking the Christian virtues to be "*everlasting punishment*," as stated in verse 46 of 25th chapter, and as this utterance is in the use of the same bluntly graphic wording common at the time when strong metaphors were employed in urgent cases, requires careful study to know the specific meaning. Thus the circumstances to be considered are first, the character of the condemned: and as no *crime* is alleged, but only

lack of charity and kindness, and thus a lack of fitness for association with those of the endearing virtues, are "*cut off*" as the original word *κολασιν* makes it. It means a *separation* from those of refined culture and kind dispositions. When thus *cut off*; what then? Jesus uttered the words "depart from me ye accursed," or condemned ones, that have ever estranged yourselves by your unfeeling averse dispositions, never ready to do a kind act.

The occasion of this speech of Jesus was when the matter of retribution had been treated of as shown in the 23d and 24th antecedent chapters, where the terrible calamity of Jerusalem was predicted as inevitable, because of their wilful obstinacy. He had expressed his most pitying sympathy thus: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate:" and he then proceeded to give the prediction of the utter overthrow of their city and country, with the most terrible suffering, which he called the "end of the world;" for it was the end of the old dispensation—its utter destruction. To read this prediction, and the several allegories that follow, will prepare us to know exactly what was in the mind of Jesus, namely the absolute consequences of wrong doing, evincing the law of "*cause and effect*." The profound sorrow of Jesus could not avert the mischiefs that follow wrong doing: and even the failure to do the best will be unfortunate—so he expressed it. How very terrific, and how overwhelming his

language describing the fate of Jerusalem. This scene given in the 25th chapter is of like character, and as in the other, so in this the comparatively innocent do suffer in general calamities. The dire wickedness of blasphemers, thieves; treason and murder is not alluded to in this last scene of judgment given. Only the *principle of responsibility* is intended to be inculcated, and not the *degrees*.

The several illustrations given prove this. In the case of the marriage feast the virgins that neglected to have oil for their lamps were left in the darkness outside of the illuminated palace, as the consequence of their neglect. Another case affords an example of a similar result; this from neglect of the proper employment of his master's money in trade—though he had protected the principal. He was deprived of his trust and cast into "outer darkness."

Still another case of seemingly minor cause or misfortune may be cited. This is relative to the guest who came to a royal marriage without having a proper garment. He was ordered to be "bound hand and foot and cast into outer darkness"—Mat xxii:13. Weddings of noblemen in the orient always occurred in the night in brilliantly illuminated palaces. The guests were provided for with garments suited for the occasion. Entrance to the festivities without the proper adornments was forbidden. The penalty in the case of faultiness in this was the same precipitation into the "outer darkness."

These several cases are ample now to show the circumstances and character of faultiness of the persons thus treated. As in the allegory of the final judgment the con-



demned ones were not charged with *crimes* but only with lack of proper compliance with ceremonies. That is the *examples are of such character*. But the consequences of all the cases were described by the statement of the same severe sequences or so called "*penalties*."

Language was very meagre in expletives in that early age of civilization. To be described as cast into "hell fire," "outer darkness," and "bound hand and foot" and so thrust out, are forms of expression seeming inconsistent to us now, as penalties for such measures of faultiness as are stated. The service was not acceptably performed or not in accordance with the ceremonies and regulations of the occasions: and how could the descriptions in that age be different if only two sequels can come to all acts of human life if a fixed heaven and a fixed hell must receive all and they thus divided into two classes only? Even the Devil and his angels were made the hosts to receive the unfortunates who had failed to conform to prescribed ceremonies! No measure of irreverence is indulged here against the sacred records: the purpose being alone to so study and analyze the passages as to find their true meanings.

Not a shade of the common disregard for popular interpretations of scripture would exist if true expositions had been made of the obscure passages; such as here cited. How many times do we hear the sorrowful questions,—even now: "*Who then can be saved?*"

When the true meanings of the difficult passages are sought for in the light afforded by comparisons with other

scripture passages, such as the prayer of David, and the language of the several prophecies cited in this chapter, a great relief comes to the mind of the candid reader. Metaphors and parables are never intended for specific details but only to bring less common topics into more easy comprehension by similitudes of objects open to popular observation. Thus when the consequence of mistakes or deficiencies in accomplishments,—when no crime is predicable in the case, when classed in with criminal acts when penalties are cited as *hell-fire; eternal death*, etc., there is an absolute necessity to find a solution in the light of *justice!* else our reason is overwhelmed.

In the clear and precious light of the gospel, we have in such scripture passages as:—“*All shall receive according to what they have done.*”—“*We shall be judged according to the deeds done in the body,*” etc., our minds find the preciseness of sense that reason enthrones upon our consciousness. And still more of blessedness comes to our experience when the real character of our most Gracious Heavenly Father imparts to us the emotions of his Love, in the reign of his benignant justice, which secures to us all of blessedness that our qualifications admit of, like as the precious sunlight impinges upon all parts exposed to its rays, in full extent of surface.

The contradictions and paradoxes that are found in the popular interpretations of scripture are distressing in the extreme. Thus when we take the former conception of Hell, as a “pit of fire and brimstone:” or even when taken in the

light of the modified view, recognizing it as a fixed place of torment where the sufferings are such as that *fire* or *burning* gives its character.

Stating Hell to be the local place of the *imprisonment* of the Devil and his angels, when consociated with the popular teaching of demonology, concerning which it is represented that Jesus and his disciples had their chief literal employments on earth in relieving "possessed" men and women from their mischiefs, it proves one of the great emabrassments of the preachers of our day.

The embarassment is enhanced by the interpretations that place all that fail of Heaven into that infernal confinement, with the Devils as their companions—when also it is represented that *lost people* are *intruders* there!

The truth is that Heaven and Hell are simply the two *dispensations* entered by the souls of the departed after death. The dispensations are universal and of endless duration. The one is that of *Grace* and *blessedness*, the other of *works* and *suffering*! Both contemplate progression according to the aptitudes of the denizens, thus in the Universe of God every faculty of the human being which is not destroyed by the dissolution of the body is persistent: the Moral, Intellectual and Social powers being the chief. This the Scriptures prove, and reason accepts.

The Will is the cardinal element of the Soul, and in the moral, the intellectual, and the social relations it is the supreme functionary, and the deployment of the will is under the laws of the dispensations, in a very analogous manner as human wills are amenable to the laws of civil governments

on earth. The laws here do not destroy the will but they *educate* the will. No hypothetical cavil as to the integrity of the dispensations or eternal persistency of estate can come in place, if *reason* be on her *throne*, and *philosophy* has elements of *truth*.

The moral, intellectual, and social powers of being will, in all time and all extent find their own proper complements, in all that concerns them. Every human soul has its own adaptations in its elements of being, and extent of culture, in all its characteristics, and its capacity for progress in the determined dispensations God has instituted. Place determines not character, but character determines place. Place is *any where* and *every where* the dispensations allow. *God's Universe comprises the dispensations*. Heaven is boundless, so is Hell. The extent of development in virtue or in vice determines the happiness or misery of the subject, and no interference can dominate the free will. What then is it that can be predicated of results?—*Progress* either way: and this in any direction or extent, BUT UNDER THE DISPENSATIONS! Heaven is of endless possibilities, and so in measure is the converse. But heaven and hell are contrasts as positively as are *right* and *wrong*. Every Spirit finds its complements, or legitimate environments. Spirits formulate for themselves spiritual bodies, conforming to the functions of will, and have deployments similar to the proceedings of *thought* in this life. The entire estate under the future dispensations is less conditioned than our wills, thoughts and powers are here: because free from physical control. Control however exists as regards matter, but the control is by the



will in measure of moral, intellectual and social potency. By the latter suggestion is meant that the will can lead to all pursuits in its order. No physical limits or locality is an absolute boundary. No doubt but former culture, associations and proclivities will have constraining and inciting tendencies. World acquaintances may be attractive. Personal acquaintances are assured; and of great influence in the next estate. This can readily be proven by the scriptures without undue effort. Specific illustrations need not be cited. Nor are the common parable forms of speech forced into the argument. These are often very extravagant, and even so in the New Testament. But in the Old they are very remarkable. The Deity himself being frequently alluded to in language very astounding to us in our high culture. We may take for an illustration of this the literal account given of the incident recorded in Exodus xxii, 10th to 14th verses, here the displeasure of the Lord concerning the idolatry of Israel in making the golden calf; in which God is made to say:—"Now, therefore, let me alone that my wrath may wax hot against them." . . . "Moses besought the Lord his God, and said; LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, for mischief did he bring them out, to slay them in the mountains, and consume them from the face of the earth? turn from thy fierce wrath, and repent of this thy evil against thy people:" . . . "and the Lord repented of the evil which he thought to do unto his people."



Now, this is a characteristic accommodation of scripture writing to the understanding of the people addressed. Moses, the reputed writer of the penateuch, was schooled in Egyptian lore, as also in the vernaculars of all the coasts of Southern Asia, employed this order of speech in this customary way. But who would now, even with the frequent occurrence of such speech, be disposed to take such a view of the Infinite Deity? and to conceive such audacity as Moses was guilty of, as indicated? Not a question there is that such like facts did appertain to the occasion: nor was the language much different from that expressing other events. That occurring at time of the building of the tower of Babel is a notable instance. God is referred to as being *surprised* at the event, and as uttering the following words:—"Go to, let us go down and confound their language"—Genesis, xi chapter, 5 to 7 verse. But the remarkable incidents of the controversy between the Kings of Judea and Samaria, that had been a matter of vast import in Imperial courts, is most striking, and at same time the most singular instance in all the sacred record, of this character, is found in the first book of Kings, chapter xxii:21st, 22d and 23d verses. Here is the reading: "And there came forth a spirit and stood before the Lord, and said, I will persuade him. [Ahab] And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said thou shalt persuade him and prevail also, go forth and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Here it is extremely difficult to understand the passage as meaning other than in the *imperative*,—that is that the Lord really *commanded* the evil spirit to put a lie into the mouth of the prophets. This is the most astounding of all Bible utterances concerning historic events.

But the New Testament scriptures contain one passage affording more intelligence concerning the after life than all other passages. It is the allegory of Jesus relevant to the meeting of Dives and Abraham. The dialogue evinces many interesting points. Abraham had gained advances in ethics, and scope of experience in the more unconditioned estate. He had a clear view of the virtues that are achieved by *freedom of will*, and realized the present practical incomprehensibility of will purpose with many special principles of ethics. He told Dives that constraint has no virtue: if reason will not avail, then force of circumstances cannot atone. Imposed motive gives no merit. Dives was benefited by his instructions for he ceased his complaint. No other scripture record comes to us here of equal instruction as concerns the next estate as will be experienced by humanity. The points are comparatively few, but they are *intensely* pregnant of truth, in bold prophecy. Some persons are often intent to show that we can know nothing here of the realities of the experiences of the next estate. They would have us think that the mission of Christ had no practical efficiency and that man's reason is positively handicapped by the metes and bounds of matter. But if physical death destroys only our bodies, and leaves our spirit being intact,—then what?

It is indeed a verity that Christ expended his labors chiefly

in moral disquisitions and teaching, but this fact has been beclouded by dogmatic theology. The Jewish *ceremonial* law had become nugatory and a spiritual economy was to take its place. Jesus had his great mission in this.—But let us analyze his sayings, and so verify the truth that the intellectual and social elements were always conspicuous in his teachings. *Literature, Science, Art and Husbandry* were themes that he continuously discussed. The “law and the prophets;” the duties of social life; the demands of personal rights; the means of subsistence; social culture and proprieties of the domestic economy were his common themes, but in a very persistent way did he also inculcate the importance of mental culture, and the development of our intellectual powers. All his parables appealed to our reason, judgment and education. It requires careful study and comparisons with correspondent passages to obtain the right sense of difficult utterances.

No isolated bold symbols should be held in senses that will be inconsistent with Christ’s benign and affectionate character, and the numerous other passages that show the sublime mission to redeem and save the world. It was not required that the natural law of “*cause and effect*” should be contravened: nor do his bold figures and utterances prove such case.

The prerogatives of free-will were ever regarded by Jesus. He ever taught the great truth that virtue and righteousness were the guarantees of a happy destiny. No external conditions can abrogate principles of truth. We do indeed read of *Decrees* and *Election*. But these never abrogate the preroga-

tive of free-will. Divine *Decrees* are founded in principles of justice. Justice for protection of right is a sublime attribute of God. *Election* ignores not the sanctity of merit: but is a gracious expression of Divine Love to all susceptible of its benign influence: and never, otherwise.

In conclusion, the following assumptions may be stated: 1. At death the unrighteous will continue the personal identity of soul being, in its moral status; and proceed in occupancy of the boundless realm of the Universe of God, with a freedom determined by its moral qualifications. 2. Alike as with the righteous, the moral, intellectual, social and æsthetic endowments of the mind or soul will be persistent with such prerogatives as culture in each of all these powers will afford. 3. Low moral culture is declared by scripture; and as must be judged of by reason, will impose vast disabilities; and that in general sense bears no adequate comparison with the estate of the righteous. But this can only be so in principle since that moral status will inevitably determine the case, because that without moral qualification all the other intellectual faculties will be positively conditioned. Thus it is rational to believe that all culture in the other powers, cannot guarantee positive happiness.

This assumption has its corroboration by the facts obtaining in the present life. A lack of moral culture here subjects the individual to continuous discomfort. True in the absence of the physical body many constraining propensities will not exist. With this fact, the more unconditioned estate, with the intellectual, social, and æsthetical powers, (that

will inevitably be persistent) there are possibilities that are beyond present comprehension. But, alas! The low moral status! which will debar happiness, in absolute measure of depravity. The perceptive capacity must inevitably afford knowledge of the immeasurable loss of conditioned possibilities. The social element will discriminate the adverse state of society.—As to the æsthetical capacity, the question comes, as to power of appreciation then of any beauties whatever, thus in lack of moral character, our present judgment proves how little a bad individual can really enjoy!

4. *Premised* that Heaven can only be attained by Spiritual regeneration; that is, a possession of the Holy Spirit: and this in face of the fact that the Scriptures condition this achievement to the acts of the present life, we have no data as to the possibilities of the next estate of those denominated the Unrighteous.

5. One only alternative is that on which the Buddhist philosophy is founded, which is that *Suffering* is Redemptive. But how positively the inspired apostle states that there is no other name given under heaven by which we are to be saved, but the name of the Lord Jesus Christ! Moreover, the whole tenure of scripture teaching obviously proclaims that Salvation is absolutely conditioned to acts of the present life.

6. Now, there comes a distinctive factor into the premises. It involves a definition of the term *Salvation*! Does it imply Salvation from all *possible* contingencies? This cannot be readily believed to be the sense of the apostolic teaching,



since the question of *annihilation* comes not into those premises. True, it is, however, the term "*Eternal Death*" had entered the polemics of theology in all ages. But the sense in which it was employed was as noted in Evangelical Orthodoxy. In this sense, eternal death only implies *extinction of Hope of Heaven*. It not only admitted, but proclaimed an eternal destiny for all, either in heaven or in hell.

7. Finally, the question of the Destiny of the Unrighteous is still relegated to the polemics of Christian Theology. In this the propositions properly are: *Salvation* for the Kingdom of Heaven, and *Salvation* from absolute *Extinction!* The Epicurean philosophy, and the Sadducees among the Jews held to the notion of annihilation of all at death. Christianity proclaims Salvation for all. But it is made by modern orthodoxy to impose a definite distinction into strictly two divisions, the *Righteous* and the *Unrighteous*. Philosophy now must take up the question of an alternative.

Is there not an alternative in the proposition that the Economy of Salvation comprises two elements? *First*, Salvation from sin, and allotting on moral principles and Divine Grace, the precious Benedictions of "Eternal Life" in the Kingdom of Heaven: and *Second*. Salvation from extinction of the power of Free-will: and thus afford in a *Dispensation of Works* what free-will may achieve in such Dispensation.

The chapter on "*Redemption*" will more appropriately allow a more extended discussion of the Final Destiny of the Unrighteous.

## REFLECTIONS CONCERNING HELL.

There are only five distinctive occurrences of the word "Hell Fire" made by Jesus; though there are a few other indirect allusions: these five, with an exposition of their meaning will here be given:

The *first* is one relative to domestic affection, Matthew v: 22, "whosoever is angry with his brother without a cause shall be in danger of the judgment,"—which means that his case shall be brought before the senate, that consisted of twenty-three Magistrates; and which is comparable with our *grand jury* in our courts.

"Whosoever shall say to his brother *Raca*, shall be in danger of the council:" this council consisted of seventy-two elders of the *tribes*, called the Sanhedrin. *Raca* in the Hebrew means "*emptiness*" or worthlessness implying a shallow worthless fellow.

"But whosoever shall say: 'Thou fool, shall be in danger of *hell fire*.'"—This word also belongs to the municipal laws of Jerusalem, and Jewish statutes. It alludes to the fires kept up in the valley of the Son of Hinnom as a process of disinfection: where the garbage and dead carcasses of the city (Jerusalem) were consumed. Jesus here had citation to one wicked enough to call a brother a *fool*, which in Hebrew sense means a "rebel against God," a "wicked being," and so signifies more than the word fool means in our time. Thus the man uttering such a word against his brother, subjected himself to be arraigned before the authorities or Magistrates for judgment, which would en-

danger him to be stoned to death, and his body burnt in the fires of Hinnom.

The second instance of his pronouncing this word "*hell*," was when he was giving counsel for maintenance of moral integrity: stating the high importance of self-denial: even to the extent of the cutting off from matters as dear as a *hand, foot* or *eye*, for the sake of the immeasurable gain of Heaven. Thus Jesus says: "And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell." Of course the Lord here has reference to temptation to some heinous crime, as adultery: and advises total abrogation of such propensity rather than that the penalties due by the law to such crime (which under the Jewish code was death), should be inflicted. Here thus is a graphic description of the terrible consequence of indulging criminal propensities.

The sound maxims of cause and effect in morals, being of like character as in physics are found in all the teachings of Jesus.

The third simile of the Lord takes a higher grade still, and cites the fact that his disciples will suffer terrible persecution, even unto cruel death; and he inspires them to courage. St. Luke gives the words of Jesus as follows: "And I say unto you, my friends: be not afraid of them that kill the body, and after that have no more that they can do: but I forewarn you whom ye shall fear: fear him which after he hath killed, hath power to cast into hell." Here the Lord discriminates as to just grounds for *fear* as relating to conse-

quences. It is wholly in accord with human nature to fear causes of harm or suffering: and the Saviour having before instructed them as to guarding against temptation, now takes up the opposite element *fear*. The following is the proper sense in which these words are to be taken:—You, my “friends,” may be afraid to offend your persecutors, because of the injury they can do to you. But what is that injury: and what are those persecutors as compared to your God? You ought to let no one disturb your allegiance with your Heavenly Father, even though by acquiescence to unjust human demands you might save your lives here. But what is this in comparison to the consequences of your losing the affiliation of God, since that will cut you off from all hope of Heaven? Jesus, in order for their better understanding, puts the counsel into the imperative: that is you *must fear to offend your Maker rather than fear your enemies*. Jesus did not intend to be understood that God will punish men with torments of *hell fire because they are afraid to die by martyrdom*.

The fourth allusion of Jesus to hell, was when he denounced the scribes and Pharisees as hypocrites in their persistence to proselyte the mercenary people about them; because the Jews well knew the worthlessness of such work. He says: “Ye compass sea and land to make one proselyte, and when he is made, ye make him ten fold more a child of Hell than yourselves.” The Jews were bad enough; but when to their dead formalities are added the craftiness evinced by those whom these sects, at the time proselyted, and who by their alliance obtained a cloak for their decep-

tion became so bad that Jesus, in describing them, used a common phrase, then in use among the people—"Child of hell,"—just as we now hear the similar, "hell-hound."

With this same graphic form of language John Baptist also used the epithets "Serpents," "vipers," etc., all only in keeping with common usages, then.

Applying, now other scripture passages, for the explanations, we can ascertain how little of the literal meaning of "fire" was implied. All are familiar with these sentences: "God is a consuming fire:"—"Wickedness burneth as the fire:"—"Wine of the wrath of God," "and thou hast delivered my soul from the lowest hell:" "Death and Hell were delivered up:"—"Out of the belly of hell cried I and thou heardest my voice:"—"They also went down into hell with him unto them that be slain with the sword; and they that were under his arm:"—"I made the nations to shake at the sound of his fall, when I cast him down to hell:"—"and the pains of hell got hold of me,"—"The sorrows of hell compassed me about:"—"the snares of death prevented me:"—"And he shall be tormented with fire and brimstone in the presence of the holy angels."

In all these scripture quotations the word *hell*, *hell-fire*, etc., stand for severe suffering and affliction, and mostly of mental character: and as the suffering often is because of *want* and not for *crime* it is positive proof that literal fire, is not signified; or literal imprisonment for moral derelictions.

As to the factors that must serve for improvement of the condemned in the next estate, there are mainly two. These are *advanced experience* and *suffering*. The latter appears



to have had a special provision in the economy of being, serving in both the physical and the moral phases. In the physical it is the designed means for protection of life and integrity; as the sensation of pain causes all animate beings to avoid causes of injury. In the moral, suffering and affliction tend to improvement. As early as the time of Zoroaster before Christianity was introduced this had been recognized, and this great sage constructed his system of human salvation on this very fact, that suffering produces wisdom and wisdom is salvation from sin. Metempsychosis, was founded on this very ground, thus to prolong the opportunities to acquire wisdom by repeated life estates. At this very day a full half of the worlds population recognize suffering as *salvation*. Brahmanism, and Buddhism, in all their varied forms, as existing in India, Persia, Egypt, and other countries, have this as the cardinal doctrine.

The consensus of Christian believers is notably of same idea. Among Roman Catholics, chiefly the doctrine of penance is emphatic.

The judicial systems of all civilized people, and of most heathen nations have their fundamentals in the doctrine, contemplating suffering as redemptive. Ecclesiastical laws have the very same principle.

Indeed the very element of the Atonement by Jesus Christ was suffering!

The avails of suffering as evinced in penal servitude, as instituted by governments, and courts, show the philosophy of the principle. See what resulted in Siberia, and all other

penal colonies, where high orders of civilization and morality have resulted. Home institutions, as reformatory schools, and penitentiaries ever show what suffering does do for improvement. Learning wisdom by sad experience is the function of availment.

Does not all this prove that suffering has a Divine Appointment? Will the event of death of the body abrogate the law? Is not Hell a great Penitentiary? Protestant Christians have great prejudice against the Romish purgatory, and justly, because of the bad use of it by priestly machinations. But without any assumption as to the wisdom of such scheme of ecclesiastical appliance, the truth of the premises in question is only corroborated by what is known as results of the doctrine of purgatorial penance. As to the specific out-working of human penal suffering there is much in point for illustration. Some of the greatest inventions ever made have been produced in penal servitude, which divers works well prove: as also many philosophical and mechanical contrivances. But the intellectual improvements, *per se*, are the chief results. It is not, indeed, every one going out of penal servitude, that is really greatly improved. Yet this fact destroys not the correctness of the assumption. The fact must be borne in mind that the subjects, on which the improvement, in prisons, is made, are generally of the worst sort, while also the time adequate for thorough improvement is seldom sufficient. *Eternity* affords *sufficient* time for all sorts of improvements. But to suppose that the highest possible improvement in Hell will ever make the subject eligible for an adoption into the

Royal Family of the Kingdom of Heaven, could not be conjectured, any more than that the exeunts from a civil Penitentiary would be eligible, for loyal membership in any human Government.

The denizens of the penal empire will ever remain under the dispensation of works: and the measure of benefit that is there realized, in virtue of the Atonement, which is Universal, is in the FREEDOM OF WILL, which is secured to all, whether in Heaven or in hell. Penal experience, abrogates not the properties of the will: it only constrains it: and the great truth is that this constraint is in tendency universally as means for improvement in many ways. Present observation proves this as a practical fact. The discipline of every school, and all apprenticeships proves this emphatically.

Hell thus is a legitimate sequence, and is also one of the indispensable factors of a successful administration. Infinite wisdom so determines it! That hell was prepared for the devil and his angels, and that the wicked of human kind are so assigned is a Majestic Expediency of Divine Justice and Grace, as must be conceded in the light of reason and even of our highest conception of order, and wellbeing.

The idea of a "*Lake of Fire*" is naturally terrific: but philosophically, it is otherwise. It is a great crucible that purifies and evolves the precious metal. Fire hurts not gold: nor does it hurt a spirit. But it is in a specific and high sense that this truth is to be understood. Fire is an emblem of purity, and the prime agent of purification. The Holy Spirit is ever recognized in this sense. The visit of Deity to Moses was in fire. The descent of the Holy Ghost

on the day of Pentecost, was in "Cloven tongues like as of fire."

In prophetic language, *Sea* implies *people*. A lake is a sea of people. Fire is a purifier in prophetic expressions, so hell in this mystical sense is the *ocean of purification*. What is purposed in the economy of God in this administration will doubtless require eternity to fully reveal: but it is the absolute truth that God does all things well, and for Universal good.

No just reasoning, however, can show that it is God's purpose to transfer the occupants of Hell to Heaven. No scripture utterances, correctly understood, suggest this. The philosophical principles of *cause and effect*, manifest fixed laws that must conform to their elements. Those in the order of their capacities and adaptations as resulting from antecedent, doings can have their estate only in a dispensation of works. The moral aptitudes determine the estate. A life of moral purity, of holy aspirations is fitted for the Kingdom of Heaven. Such become unified with God by Divine Grace, leading to the experience of the sublime virtues of holy affection, love, charity, benevolence, generosity, kindness, truth and justice.

Others, whose ambition had fitted them only for enjoyments of wealth, power, dominion and personal greatness, are suited only for a dispensation of works. If they could be transferred to another estate, they would not enjoy it because of unfitness of disposition and capacity.

It is, as stated, moral qualifications determine the estate. But it cannot be supposed that other than moral powers of

the spirit are exhausted by moral dominion. Will-power is an attribute of the soul. Intellectual power is a coordinate of the will. Perception, judgment, reason, genius, aggressiveness and conquest must be possible functions to which moral properties do not necessarily belong. A disposition for social relations, acquisition of knowledge, and dominion must be possible in the dispensation of works; and this extends to all realms, without the specific *Kingdom of Heaven*." Physical boundaries, are not absolute except as against sin entering heaven. Scripture allusions prove the power of possible consociation. The incident of converse between Dives and Abraham is one proving it; and the presence of the fallen spirits in many realms indicates the same.

Although the unrighteous of earth in the next estate are placed in fellowship with devils, this is no proof that they are as bad as those. They have will power and can doubtless choose and act for themselves. The premises show that disagreement, strife and anarchy must be prevalent, in the associations of hell.

But with all that the availments of science and the accumulation of knowledge for ages, of millions of years, in eternal progress;—what is all this when compared to the joys of Heaven? for it is *Hell* still! The thoughts of what *might have been*, of what is forever lost: that which is enjoyed by the heirs of the *Kingdom of Heaven*, and which is eternally progressive in the vastly advanced state of the righteous: this is the great matter that those in Hell will be conscious of,—this is certain; for not only do the scrip-



tures declare it, as in the case of Dives who in hell saw Lazarus in *Abraham's bosom*; but numerous other stated cases, appear.

What is the import of all the admonitions, and exhortations of the Scriptures, if infinite interests were not in danger? The pleading of Jesus in the one sentence alone: "*What is a man profited if he shall gain the whole world and lose his own soul?*" is of immeasurable import. The term Salvation also is immensely significant.

It requires the moral qualifications, in addition to all that science, art, researches and social attainments can afford to secure real happiness. This is the light in which the matter is shown by the sacred writers.

That improvements are practicable by the condemned of earth, as also that increase of wickedness may occur is certain, because the will is *persistent*; and where will-power exists there the functions of choice and proceeding of action will obtain accordingly. The will is not destroyed by the experience of natural death. All the attributes of the soul are persistent. The very fact of will-power implies ground for its exercise. The fallen angels have the exercise of volition, and the unrighteous of human kind have their portion conjointly with the "*devil and his angels.*" There must be grades of character in the future world, continuously as here, not only in morals, but in all the attainments of the intellect. All mischiefs done by the unrighteous in the next estate are not alike bad: while some spirits are devilish in disposition others are not violent or malicious, but only socially mis-

chievous. Intellectual employments, doubtless, are chief with many; although a manner of access to physical entities and natural phenomena certainly obtains; for all idea of literal *imprisonment* must be left out of the account of the elements of those domains. Like as the fallen angels they can proceed and change place, since that these have the same assignment. "*Place*" exists, certainly, for them; for it is so stated in scripture; but "*Estate*" is a term that comes aptly to the description. It is an estate and mode of existence suited for those of human kind whose moral character is deficient, and which excludes them from Heaven. Those referred to as the "*goats*," on the left hand of the Judge, were excluded, not for aggressive wickedness, but for want of the kindly social virtues. So also the five "*foolish*" *virgins* that lacked oil in their vessels were excluded from the bride chamber. Dives, the rich man, found himself in hell because he had no qualification for heaven, since he spent all his antecedent life with things that were left behind when he died. His torment was the lack of suitable environments in his new estate, such as fitted him for his order of mind, when divested from the conveniences of secular wealth. His surprise and disappointment, was immense and intolerable.

Such are some of the facts that characterize the estate of the unrighteous in the next world, as proven by the Scriptures, and as accords enlightened reason.

## CHAPTER XXXIII.

### REDEMPTION.

No word in human language is more precious than this : and no act or purpose is more important than that of an effort to have a correct understanding of the proper meaning of what is implied by the word REDEMPTION.

The proclamation was Heralded by Angels from Heaven as purposed by the All-Merciful Creator. Humanity had been projected on a most exalted scale of being. The declaration was that the "Hosts of Heaven" rejoiced at the advent of Man on the earth. On our part nothing but a conception of an Infinite Complacency would have placed Humanity in the exalted prerogatives that are possessed !

Then when man's lack of *fidelity* was followed by TREASON, nothing short of Infinite Loving-Kindness could offer pardon and Redemption.

Doubtless the spectacle of man's fall was witnessed by all Intelligences. We have history of the fall of other exalted *Dignitaries*, that were called the "Sons of Light" whose degradation extorted from the Son of God the exclamation : "Oh, Lucifer, thou Son of the Morning, why hast thou fallen !" Christ declared that he saw "*Satan fall as lightning from Heaven !*" But Pardon and Redemption was not offered in this case.

In the case of Man's Redemption, there were, besides

Divine Clemency, also high Councils of State! This appeared by the astounding declarations made.

Perhaps no beings ever had such high prerogatives as man, before. He had the behests of virtue in the scale with the power of free-will!

*The test of virtue in a finite being of absolute Free-will, when the extremest trials were pendant was perhaps the grandest spectacle that was ever witnessed.* The temptation came from a *Prince* that had been defeated in a tremendous tragedy; and now sought *revenge*! In this later contest *man* was defeated!

A court observer might judge that more was at stake than what appeared on the scale of humanity. This is no question here, however: our race had been vanquished and we were Redeemed by a high hand.

Human Destiny concerned a higher estate than an earth life tenure. Our freedom of will was forfeited withal. Thus the perquisites of Heaven were not alone lost, but the *preeminent prerogatives of freedom of will*. *Man was made a slave!*

Redemption is thus *universal* not only in the sublime offer of heirship of Heaven. But another high prerogative, otherwise, was secured; this is the recovery of all our powers of entire manhood. Every faculty of the soul is redeemed. If adoption in Heirship of the "Kingdom of Heaven" is not secured there still remain all the other provinces of the Empire of God!

Here then is the high complement achieved by the Grand

Economy of *Universal Salvation!* The terms are *Heirship of a Kingdom*; or otherwise *Citizenship of an Empire*.

This formula of Redemptive Grace meets all that has been stated by the Heralds of Salvation!

The Glories of the "Kingdom of Heaven" need not be here stated since they have been the chief objects of all the Messengers of Grace in all ages of Christianity. These all appertain to the perquisites of the Moral Powers. Hence now the complements that are addressed especially to the other faculties of our Spiritual being, as our intellect comprising every attribute of the mind: of availment in all the departments of science, arts, socials, and æsthetics. The field of deployment is the entire Material Universe of God. All this comes under the Dispensation of *works*, on principles of absolute equity.

But whatever thus are the avils of social *equity*, there is still, with all of this the bliss of Heaven that no finite mind can comprehend. An inspired apostle endeavored to give description and utterly *failed!* This is what the Atonement of Jesus Christ has secured to the Righteous heirs of the "Kingdom of Heaven."

But those who fail to enter that Royal estate are left in the dispensation of *Works*, commonly called *Hell*. How infinitely great the loss of Heaven is, can best be judged by the warnings of the Holy Scriptures: and the counsels of him who sacrificed his life for our salvation.

With the Redemption from the forfeiture of the freedom of the WILL, there is still a great Jeopardy in this tenure of



being, in earth life and the confirmed proclivities to sin involves risk to peace in an after estate when still the will is free.

What the experience of *suffering* will avail in the exercise of a free will is, can best be judged by study of human history. What advantages obtain of absence of sensual temptations and physical perversities, is still another question! What the immediate results of wrong doing will effect on full intellectual consciousness is a question also.

That conscious life is persistent with all the faculties of the soul or mind is unquestionable: and this as the boon of Redemption: and this also with the prerogatives of free-will in an estate within the expanse of the Universe cannot be disproved.

The divers definitions of the word *Hell* cannot negate the element of truth, justice and law. The principle of cause and effect is of universal data. Infraction of law must correlate with the character of the law, and if the subjects of the law have the prerogative, or power of free-will then a change of conduct is possible, within the precincts or limits of the law: and in this province the behests of the will are practicable.

Now the question comes, as to the character of the agency. How complete is the persistent identity of being, after the physical elements of the body have been eliminated? In this life mind or soul power controls matter, and no principle of philosophy avails to prove that after death the mind or soul cannot still control matter in *some way*. All matter

is accessible and all matter is subject in some measure to will power.

The will instinct in this life directs the physical motion of the structures. A moment's thought will verify this. When the will acts the muscles respond. This is an illustration that needs no showing of method. The method is in the domain of natural laws.

No question but the analogies are pertinent to the after life. The imponderable forces of nature as electricity, light, energy and life, produce effects on matter in virtue of natural law. Natural laws are Universal. The facts of science prove this.

Matter is coextensive with space, and the laws of matter are illimitable. The spirit controls matter, and is its coordinate throughout the Universe.

How boundless thence must be the prerogatives of the human will or soul in universal domains, subject only to natural and Divine laws, which are equitable and just!

The practical availment of REDEMPTION has in all ages of Christianity occasioned much discussion. While Scripture utterances, have been the main considerations, philosophy, has effected the popular mind largely. The following are the chief Scripture quotations to prove absolute universality of Redemption:—

“If I be lifted up I will draw all men unto me:” “Behold I bring you good tidings of great joy which shall be to all people:” “And all flesh shall see the Salvation of God:” “As in Adam all die, even so in Christ shall all be made alive:” “He is the propitiation for our sins, but not for

ours only but for the sins of the whole world :” “The Father sent the son to be the Saviour of the world.”

The converse Scriptures chiefly quoted are in equally *positive* words ; predicated on Divine Decrees.

But the absolute equity in the Divine Administration may be fully proven by a correct rendering of the meaning of the adverse Scripture passages : and the consistent conclusions from proper definition of Scriptural eschatology, or final administration. But particularly the meaning of the word Hades of the Greek rendered hell in the English.

If the correct understanding is to be had of Scripture utterance, we must ever have a proper comprehension of the subject, and not draw a conclusion from wrong premises.

Redemption in proper Scripture sense means *recovery from* a forfeiture : the forfeiture was that of the Divine approbation. The Divine Law given, God, was displeased with man's disobedience. A mediator came to restore the approbation, by the assumption of human responsibility. The proceeding was to inculcate true *repentance*.

A message preceded the advent of the Redeemer. This message by John Baptist who was the official messenger, came in the following words : REPENT YE : FOR THE KINGDOM OF HEAVEN IS AT HAND.” This kingdom graciously offered for entrance, was conditioned entirely on the act of “REPENTANCE,” which is *reflective sorrow, for disobedience*. Jesus Christ came as the messenger of God to declare the willingness of the displeased Father to *forgive*, and to restore to favor. This is it most certainly ; and it is very improper to give any contrary interpretation.

It was a spontaneous act of the Father to offer pardon; and to even hint the contrary is an insult to God: and an impingement of God's attribute. If the first act of disobedience required repentance as the condition of forgiveness, this second offence would require it more. But even this has the gracious offer for God is Infinitely Good.

John, the beloved disciple, declared that God is "LIGHT," AND IN HIM IS NO DARKNESS AT ALL." In this declaration we have the foundation of the entire system of Salvation. It rests not on human merit, but on God's absoluteness. What, now, if men refuse to repent?—then they will still rest under the displeasure of their God.

What will God do to those who displease him thus? Will he avenge himself? If so how? By leaving the impenitent out of the Kingdom of Heaven. Where are they now? They are under the dispensation of works. John Baptist exhorted those to whom forgiveness was offered to do WORKS MEET FOR REPENTANCE! Right here is the situation of the impenitent, in the dispensation of "WORKS." Man is in this while living, and remains in it after death.

The character of HADES (hell) is thus defined by the official sent of God. What is the wisdom, now, of human declarations in opposition to God's word?

But the Scriptures declare also that the redemption is Universal: what is the meaning of this? It is that the disobedient will nevertheless have the boon of Free-will. This brings unregenerate alike into the Redemption. The offender places himself under condemnation, and forfeiture of all his prerogatives. But Redemption proposes free-will to the unregenerate.

In this there is no penal disability inflicted: else what would free-will mean? John Baptist did not imply that a curse is pronounced on the disbeliever. But it stands to reason that He whose own kindliness offered pardon, has no vengeance created in God's own character: he is infinitely removed beyond all the control of man. His own attributes move him in his purposes. Has God an attribute of vindictiveness, or revenge? Even the average man is free from such characteristics.

In view of all these facts; what are the prerogatives of the departed unregenerate? It is free-will in a dispensation of works. Man, whatever his character, is in the domain of God's Universe, which is without limits. It has its dispensations. One is the Kingdom of Heaven, which is thence the kingdom of Glory to all who enter. The other is the dispensation of works, called Hades. In both these the experiences accord with the aptitudes or character of the subjects or denizens. Every measure of virtue has its complement and every measure of lack, has its consequence.

Good only was and is, and forever will be the Divine purposer. That good is experienced by human endeavors. The idle ones have passive endurance, ever waiting for what will come. The diligent, are rewarded in accord with their several proclivities, ever for the better. The energetic, have their *full complements* to their zeal. The triumphant Spirit has the highest of all in their order of purpose. This is what is awaiting for every human being; and this is what comes of the Redemption, by the Divine Saviour. The primary, and any subsequent loss is remedied for all who



accept it. In this life the dispensations are not discriminate, owing to the physical obtrusions; yet they are positive. Here the Kingdom is within and the works without all the same; only they are less discriminative: and yet, it can be ascertained which estate is occupied: for, "by their works ye shall know them."

In the next estate; that is after death there is; as Abraham declared a "great gulf between,"—that is a great moral distinction. No Metaphysical disquisition can pass over it. Who is it that has ever proven the identity of *virtue and vice*, or *good and bad*, *right and wrong*? Cause and effect have a specific correlation, they ever accord in kind, species and degree or measure: but ever relate to dispensations.

Even though evil be positive, in tendency against good purpose, the Redemptive power is a protection: and the human will, has its Divine prerogatives, or power of resistance. This is the "*great joy to all people*."

In the next life, which is the sequel to the present, the legitimate effects of present and future causes will not:—*cannot* fail. Hence all out of Heaven is in a dispensation of works. It could not be otherwise. God would be necessitated to change the entire system of morality, and vacate the Throne of Justice!

The old dispensation, the Hebraic, and Judean, was one of works, but lacked the Redemptive element. It had only the *prophecy* of it, in the Messiah. It cost the sacrifice of millions of innocent lives as the works meet for repentant availment. The first prophecy was in a scape-goat. The next was in a consecrated altar for sacrifices, all looking to

the promised Messiah who would in the fullness of time, redeem the world: that is all Humanity. The Redemption is, as before stated, the absolute guarantee of free-will to all people: and this to those in the three dispensations, namely, the present in earth life,—the next two; the one of works in the realm of the Universe; and the Kingdom of Heaven in the most blissful realms of the same, for the regenerate.

The opposition to the Redemptive work was extremely great, even to a personal conflict, that continued during the entire ministry of Jesus and his disciples. Since that time the opposition has been directed to the rational human powers chiefly. Practical demonstrative demonology is not apparent in our age of civilization. But in most eminent degree is the moral code imposed on humanity, in all its elements. It is upon this moral code that Jesus projected his account of a general judgment. But this had for its principles the matter of destiny to dispensations, called Heaven and Hell. Little was said by Jesus of the character of the two dispensations, except the one being that of eternal blessedness, and the other one of everlasting suffering. Should there be no suffering but that of perpetual inaccessibility to absolute happiness, this alone would be beyond all description. But adding to this the endless liability to add, by continuous wrong doing a correspondent suffering, that all experience proves to be the positive sequel of vice and sin.

But vice and sin is not irresistible in the dispensation of works (hell) as the infinite boon of free-will, is secured to

"*all men*," in time and Eternity. Even devils recognize this Divine prerogative, and do not project their mischief otherwise than by temptations. No coercive power exists. It is true the habit of sin is very strong, and although in present life the sequences of sinful acts are not generally speedy, yet they are inevitable. In the next world there are no physical interceptions; and effects of sin are more immediate, as must be rationally supposed. This severity is especially pointed out by Jesus in all his teaching. Nor does it seem at all unlikely that our sound judgment could allow us to think differently, even if the fact had not been thus foretold. Cause and effect with absence of an intermediate, affords a clear exemplification in an intelligent understanding; and one tangible to *all* as certainly seems.

Optimism is a precious doctrine even here in the present life. But when it is an indelible conviction that even in the next estate all things are appointed for good it is still more precious, just in the measure that the boundless is greater than the conditioned: that is since God has appointed all for good; then a short experience of that good in our *brief* experience in the present, will still be much more realized in an *endless* experience! And this is sound philosophy, however rigidly applied. This is so since the good is not implied as the concrete, but only in the relative. It relates to the absolute kindness of God, even in the realm, and dispensation of free-will. Goodness is not inconsistent with guaranteed free-will, and this must bring its results in the face even of Infinite Goodness.

Free-will is simply the coordinate of optimism, for it is

its legitimate offspring. When a Father gives his child liberty of choice, he may also at same time arrange environments of protection to the full extent and accord with the liberty guaranteed.

It is well now to sum up some of the more specific Scripture statements concerning the pertinency of the redemption to all dispensations:—

First, The dispensation of *works* and of this, primarily the works antecedent. Already the statement has been made that the doing of *works meet* for repentance was in the official declaration of the fore-runner of the Redeemer.

Secondly, Jesus himself made a fundamental provision for entrance to his Kingdom in his command that we shall *do* to others as we would that they should *do* unto us. Again, we are enjoined to *do good* unto all men. Good works are enjoined throughout the gospel dispensation.

In the close of the gospel dispensation, as is stated all shall receive in accordance to the works that have been done: and the philosophical Apostle, Paul declares that well intended works, even though they may not stand the test, yet the doer of the work shall be saved even by the same test, as of fire.

The entire moral superstructure is declared to be known by the works accomplished. This accords with all just reason: works are ever regarded as the index to character: thus to "know by their works," is a criterion in all civilized lands.

A principle so fundamental must not only pervade all

human society, but must subtend the tomb. Physical death cannot dissipate principles of truth and law. The verities of law, and even natural law extend to spirit realms. The dispensation of works in the Empire of God will have as a fundamental principle that which comports with activities proceeding from will-power; and *results from causes are absolute*, in character and kind.

No subterfuge or ecclesiastical requirements, can subvert the positive premises of God's laws, be these in nature or in spirit realms. Speaking of hell will not change its distinctive character. That which is predicated of, is not the reality itself: the reality is self-determinate: and the dispensation of works, will most assuredly determine the consequent experience: this continuously on. Repentance will only effect the sequences, thence. We have no scripture assurance of retrospective availment, since all antecedents have had their current outworking: and the persistent elements have character only as absolute sequences, up to the pertinent sanctions of law. But outgrowth of works of merit, whatever character, must under the dispensation, have legitimate results. This is as positive as the Throne of God. Thus, *Redemption* secures the persistence of *free-will* in the after life.



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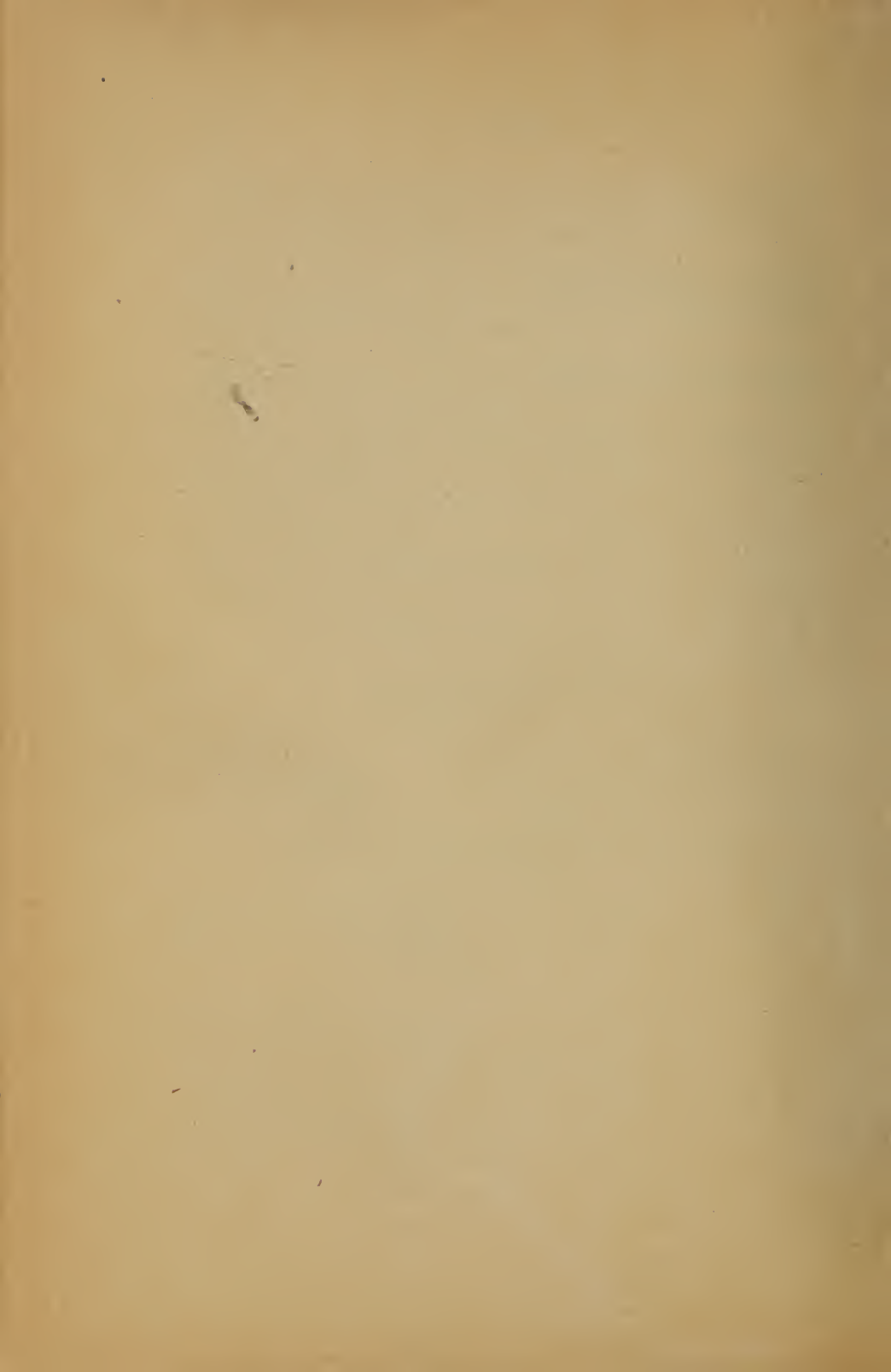


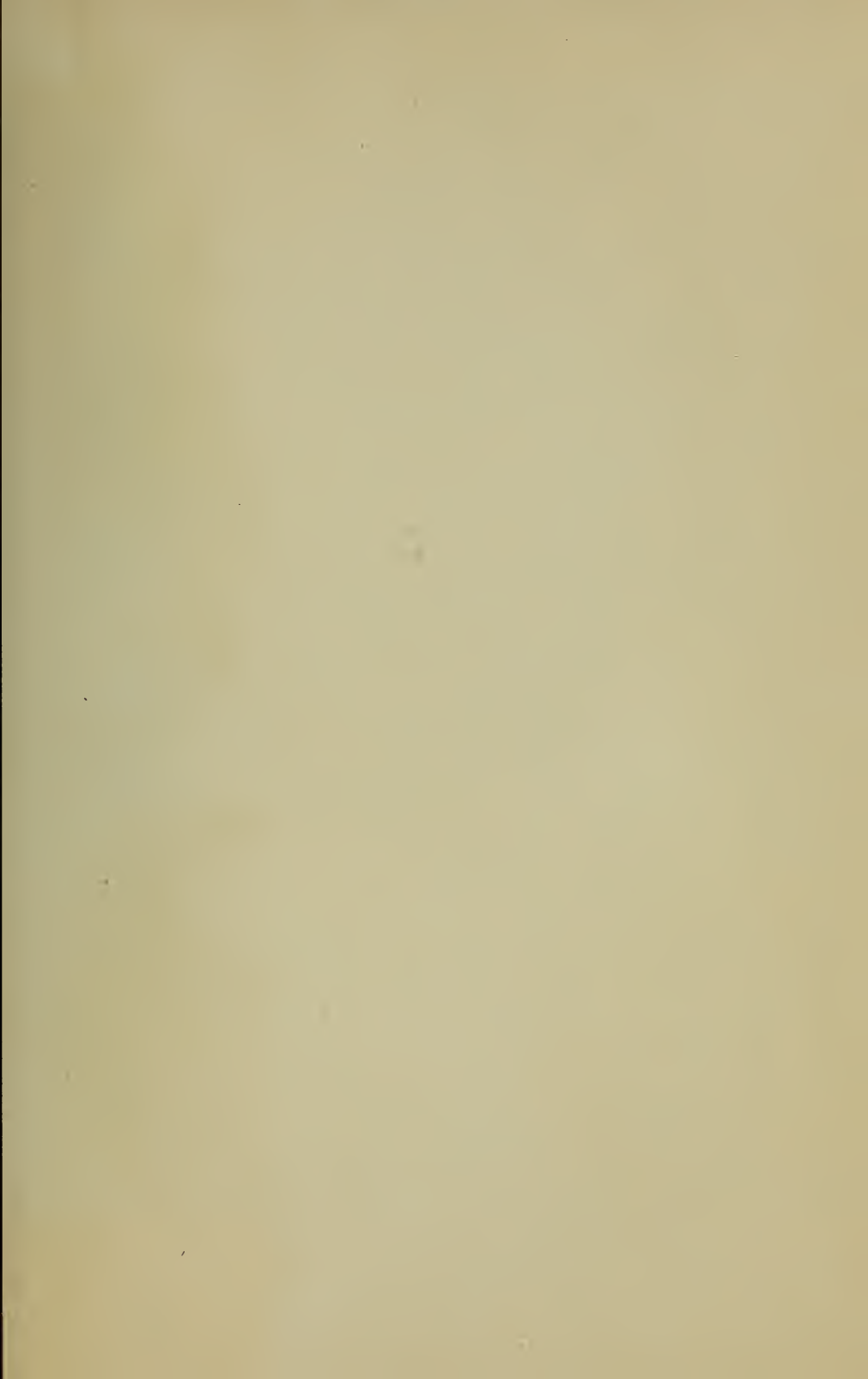
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